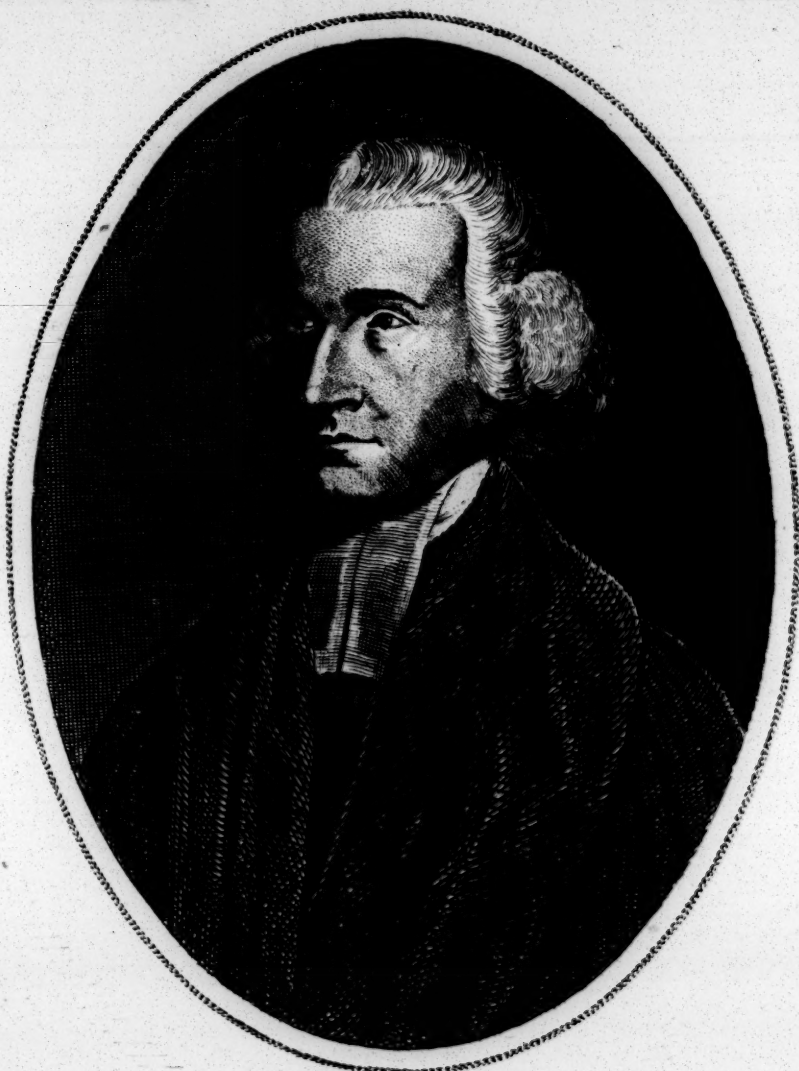




T. Trotter, sculp.

REV.^D AUGUSTUS MONTAGUE TOPLADY.

From an Original Picture in the possession of William Hickey Esq. Kensington.

THE
POSTHUMOUS
WORKS

OF THE LATE REVEREND

MR. A. M. TOPLADY:

Thomas Bateman

CONTAINING,

- I. EXCELLENT PASSAGES selected from
the Writings of EMINENT DIVINES, together
with some SAYINGS of his Friends, and other
OBSERVATIONS of his own.
- II. SHORT MEMORIALS of God's GRACIOUS
DEALINGS with his SOUL. *Dear*
- III. A COLLECTION of LETTERS. *48*
- IV. A Short HISTORY of ENGLAND.

Published by his EXECUTOR.

L O N D O N :

Printed for J. MATHEWS, N^o 18, in the Strand; G. KEITH,
Gracechurch-street; R. BISHOP, N^o 2, Great Newport-street;
HOGG and MACGOWAN, Paternoster-row; MURRAY, N^o 25,
Princes-street, Leicester-fields.

M DCC LXXX,

This work is very scarce

ADVERTISEMENT

TO THE

R E A D E R.

THE following having been shewn in Manuscript to some of the deceased Author's Friends, they greatly recommended the publishing of it; as it would tend, first, to shew, how a Gentleman of such distinguished Rank in the learned World had spent his Time in his Avocations from his more serious Employment. Secondly, As several of the Sentences would be apt to recall whole Sermons to the Remembrance of his numerous Hearers. Thirdly, That People might see, he preached nothing to others, but what he felt and practised himself. But though partly the Collection, and partly the Production of so eminent a Pen, we are not to expect such Perfection in it as in his other Writings, as Posthumous Works must necessarily bear the Marks of their being so.

ADVERTISING

THE

R. H. A. D. R.

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

E X C E L L E N T
P A S S A G E S, &c.

- 1 **A** MAN must have the Spirit of God, before he can have true Faith: for, the Spirit does not first find Faith in us, and then come Himself to us; but He first cometh Himself to us, and then worketh Faith in us. So that he, that believes, must needs have the Spirit: for, unless he had the Spirit, he could not believe. *Bp Beveridge, on Art. 12.*
- 2 Where the Spirit of God is, there is the Spring of Goodness, from whence the Streams of Goodness must needs flow. So that he, who saith, a Man may believe, and yet not have the Spirit; or, that a Man may have the Spirit in him, and yet good Works not be perform'd by him; [says what] cannot be: for, in that He [the Holy Ghost] is a *Spirit*, He is an *active* Principle, always doing; and, in that He is the Spirit of God, He is an *holy* Principle, and therefore must always be doing good. *Idem. ibid.*
- 3 After our Creation, and before our Corruption, we had Power to do every Thing pleasing unto God: but, after our Corruption, and before our Regeneration, we have Power to do nothing pleasing to Him. *Idem. on Art. 13.*
- 4 Though the Righteousness of a Man's Person can never make a bad Action good; yet the Wickedness of a Man's Person doth always make a good Action bad:
B and,

2 EXCELLENT PASSAGES

and, therefore, though a good Man may do a bad Act, yet a bad [i.e. an unregenerate] Man can never do a [spiritually] good Act [and such as is pleasing to God].
Bp Beveridge, on Art. 13.

5 Faith emptys the Heart of Sin, and fills it up with grace.
Idem. ibid.

6 Such as do not truly know God, can never sincerely aim at the Glory of God, in what they do. For, what I do not know, I cannot love; what I do not love, I cannot desire; what I do not desire, I can never intend. And, therefore, if I do not know God, I can never intend His Glory in my Actions: and if I do not intend His Glory in my Actions, I sin upon that very Account, because I do not intend His Glory.
Idem. ibid.

7 A Cockle-Fish may as soon crowd the Ocean into it's narrow Shell, as vain Man ever comprehend the Decrees of God.
Idem, on Art. 17.

8 If a Pharisee can but get a few Husks of outward Dutys to feed upon, and muster up a few Rags of Self-Righteousness to throw over his Back; he's presently as proud as Lucifer.

Dr Gill, in a Sermon I heard him preach, Dec. 11, 1768.

9 Have you any Reason to believe that you have, at any Time, had Communion with God, in private or in public, in your Closet, or in the Family, or in the House of God, under any Ordinance, either the Ministry of the Word, or Prayer, or the Supper of the Lord? then you may be assured, Christ has made Satisfaction for you; or you would never have enjoyed such Communion.

Idem. Serm. on the Satisfaction of Christ, p. 12.

10 First, Souls look to Christ, by Faith, for Pardon thro' His Blood; and then, they mourn for Sins pardon'd: and never do they mourn better and more kindly, or are more asham'd and confounded because of their Sins,

FROM EMINENT DIVINES. 3

Sins, than when they are most satisfy'd that God is pacify'd towards them for all that they have done.

Dr Gill, in his Serm. on the Character of St Paul, p. 26.

- 11 Generally speaking, those, that have the most Grace and the greatest Gifts, and are of the greatest Usefulness, are the most humble, and think the most meanly of themselves. So those Boughs and Branches of Trees, which are most richly laden with Fruit, bend downwards, and hang lowest. *Idem. ibid. p. 9.*

- 12 If Grace were [the sole] ministerial Qualification, all the Lord's People would be, what Moses wish'd they were, even all of them, Prophets.

Idem. Serm. on the Work of a Gosp. Min. p. 20.

- 13 Satan is very busy with all good Men; especially with Ministers: he desir'd to have Peter in his Hands: he buffeted the Apostle Paul: he levels his Arrows at those that are the most fruitfull, flourishing, and usefull: as the Archers that shot at Joseph, that fruitfull Bough by a Well, and grieved him; though his Bow abode in Strength, the Arms of his Hands being made strong by the mighty God of Jacob.

Idem. ibid. p. 30.

- 14 As a Man that takes a Walk in his Garden, and spying a beautifull, full-blown Flower, crops it, and puts it into his Bosom; so the Lord takes his Walks in His Gardens, the Churches; and gathers his Lyls, Souls fully ripe for Glory, and with Delight takes 'em to Himself.

Idem. Serm. on Mr James Fall, p. 21.

- 15 I have sometimes thought, that that Change which passes upon the Hearts of God's People at the Instant of Death, or will pass upon living Saints at the Time I speak of [i. e. the Time of Christ's second Coming]; when Hearts, so full of sinfull Lust, Pollution, and all Wickedness, will be at once clear'd of all; is a greater Evidence and Display of the Power of

4 EXCELLENT PASSAGES

God, than the Change that passes upon their Bodys, either at their Resurrection, or at this Time.

Dr Gill, in his Sermon on the Latter-Day Glory, p. 34.

- ¶6 “If God,” says Mr *Hooker*, “should make us an
“Offer thus large; “Search all the Generations of
“Men, since the Fall of our first Father Adam: find
“one Man that hath done *one* Action which hath
“past from him pure, without any Stain or Blemish
“at all; and, for that one Man’s only Action, nei-
“ther Man nor Angel shall feel the Torments which
“are prepar’d for Both:” “Do you think that this
“Ransom, to deliver Men and Angels, could be
“found to be among the Sons of Men?”

Quoted by Mr Venn, Compl. Duty of M. Pref. p. 8.

- ¶7 We must be declar’d free from Guilt, and invested with a Righteousness that will stand before the Law of sinless Perfection and intitle us to the Kingdom of Heaven. And if we have it not in ourselves, where must we look for it, but as existing solely in the Person of Jesus Christ? Dependence therefore upon that Righteousness, as wrought out by Him for Believers, and appointed of God for Sinners to trust in; is the precious Faith of the Gospel, by which the Soul is justify’d. *Mr Venn, Compl. D. of M. Pref. p. 7.*

- ¶8 The Essence of Faith is, An unfeign’d, humble *Dependence* upon and *Submission* to the Righteousness of God, as accounted or given to *us*; and that not of Debt, but of Grace. *Idem. ibid. p. 11.*

- ¶9 Faith, though it may be weak and imperfect, instead of exalting itself against the Justice of God, and standing before Him in the Confidence of a Lye; puts All from itself, and gives the whole Glory of our Salvation where it is due. *Idem. ibid.*

- ¶20 A base Suspicion, of Salvation by Faith being prejudicial to the Interests of Virtue, is hardly ever to be rooted

rooted out of the Minds of Men, 'till they experience the Power of Faith in some Degree themselves.

Mr Venn, Compl. D. of M. Pref. p. 11.

- 21 'Tis the peculiar Glory of Gospel-Grace, to humble every Believer in the Dust; to fill him with the most dreadfull Apprehensions of Sin; to raise him from his dead State; to establish him in the Truth of Obedience, from a Root of Thankfullness and Love to God, from Holy Admiration of His Perfections, and from an earnest Desire to be Partaker of His Blessedness. *Ibid. p. 12.*
- 22 Christ the Law-giver, will always speak in vain, without Christ the Savior. *Ibid. p. 13.*
- 23 When Nobility stoops to the Office of Teaching, nothing of less Dignity, than the Heir of a Kingdom, must be the Scholar: How, then, shall we fully conceive the Excellency of the *Soul*, which has the Spirit of God for it's appointed Teacher and continual Guide? *Idem. Compl. D. of M. p. 6.*
- 24 In Addresses from Man to Man, Hypocrisy is detestable: how much more, in Addresses from Man to God! *Ibid. p. 10.*
- 25 Whatever it be, except the Soul, that you are careful about, it has still this most degrading Circumstance attending it; It has the Condition only of an Annuity for Life: each successive Year makes a considerable Decrease in it's Value; and, at Death, the whole is at an End forever. *Ibid. p. 15.*
- 26 God is call'd a *Rock*, to teach us, that, as this continues stedfast and immovable, while the whole surrounding Ocean is in a State of perpetual Fluctuation; so, though all the Creatures of God, from the lowest to the very highest of the Intelligent Kind, are subject to change; capable of new Additions, with Respect to their Knowledge, their Power, or their Blessedness;

6 EXCELLENT PASSAGES

edness ; God alone is absolutely the same, yesterday, to-day, and forever. *Mr Venn, Compl. D. of M.* p. 25.

27 If we trace Man's Forgetfulness of God up to it's real Source, it will afford us the most afflicting Evidence of his natural Depravity, and prove that he is a *Despiser* of the Lord God Omnipotent. *Ibid.* p. 67.

28 Almighty Power, made lovely by an essential Union with perfect Wisdom, Justice, and Mercy, makes up the Name of God, and demands the heart-felt Adoration of His Creatures. *Ibid.* p. 68.

29 The Difference, between true and false Repentance, is as great, as that between the Running of Water in the Paths after a violent Shower, and the Streams which flow from a living Fountain. A false Repentance has Grief of Mind, and Humiliation, only for great and glaring Offences ; or 'till it supposes Pardon for them obtain'd : True Repentance is a continu'd War against Sin, a permanent, inward Shame for it's Defilements, 'till Death sounds the Retreat, *Ibid.* p. 96.

30 Men often go to God in Dutys, with their Faces towards the World : and, when their Bodys are on the Mount of Ordinances, their Hearts will be found at the Foot of the Hill, going after their Covetousness. *Boston's Fourfold State,* p. 70.

31 Sometimes, by the Force of Truth, the outer Door of the Understanding is broken up ; while the Inner Door of the Will remains fast bolted. *Idem. ibid.*

32 Zion's King gets no Subjects, but by Stroke of Sword, in the Day of His Power. None come to Him, but such as are drawn by a Divine Hand. *Ibid.* p. 71.

33 Other Sinners serve the Devil for Pay ; but Cursers and Swearers are Volunteers [who get nothing for their Pains]. *Ibid.* p. 76.

34 The

- 34 The Dust, or the Finery, about your Bibles, is a Witness now, and will at the last Day, be a Witness, of the Enmity of your Hearts against Christ as a Prophet. *Boston's Fourfold State*, p. 82.
- 35 None of Adam's Children *naturally* incline to receive the Blessing in *borrow'd* Robes; but would always, according to the Spider's Motto, *Owe all to themselves*: and so climb up to Heaven on a Thread spun out of their own Bowells. For they desire to be *under the Law*, Gal. iv. 21. and *go about to establish their own righteousness*, Rom. x. 3. *Ibid.* p. 84.
- 36 Faith is the Soul's going *out of Itself* for All [it wants]. *Ibid.* p. 89.
- 37 The Affections of the unrenew'd Man are as an unruly Horse, that either will not *receive*, or violently *runs away with*, the Rider. *Ibid.* p. 100.
- 38 The natural Man is a spiritual Monster. His *Heart* is where his *Feet* should be; fix'd upon the Earth: his Heels are lifted up against Heaven, which his Heart should be set on. His *Face* is towards Hell; his *Back* towards Heaven. He *loves* what he should *bate*, and hates what he should love; *joys* in what he ought to mourn for, and *mourns* for what he ought to rejoice in; *glorys* in his shame, and is *asham'd* of his Glory; *abhors* what he should desire, and *desires* what he should abhor. *Ibid.*
- 39 There is a Vileness in the Bodys even of the Saints (*Phil.* iii. 21.), which will never be remov'd, 'till it be melted down in the Grave, and cast into a new Mold, at the Resurrection, to come forth a spiritual Body. *Ibid.* p. 103.
- 40 Adam's Sin corrupted Man's Nature, and leaven'd the whole Lump of Mankind. We putrify'd in Adam, as our Root. The Root was poyson'd, and so the Branches were invenom'd. *Ibid.* p. 104.

B EXCELLENT PASSAGES

- 41 Were Men sensible of the Corruption of their Nature, they'd beware of ent'ring on the Devil's Ground [and of putting themselves into the Way of Temptation] ; As one, girt about with Bags of Gun-Powder, would be loth to walk where Sparks of Fire are flying, lest he should be blown up. *Boston's Fourfold State*, p. 116.
- 42 Self-Jealousy well becomes Christians. *Lord, Is it I?* They, that know the Deceit of their Bow, will not be very confident that they shall hit the Mark. *Ibid.*
- 43 A Disposition to establish our own Righteousness [as a Ground, Cause, or Condition of our Acceptance with God], is a Weed that naturally grows in every Man's Heart. *Ibid.*
- 44 He that wou'd walk aright, must have one Eye *upward* to Jesus Christ; and another *inward*, to the Corruption of his own Nature. *Ibid.* p. 118.
- 45 As a whole Nest of venomous Creatures must needs be more dreadfull, than any few of them that come creeping forth; so the Sin of thy *nature*, that Mother of Abominations, must be worse than any particular Lusts, that appear stirring in thy Heart and Life. *Ibid.* p. 119.
- 46 Thy corrupt Heart is like an Ant's Nest, on which, while the Stone lyeth, none of them appear: but, take off the Stone, and stir them up but with the Point of a Straw; you'll see what a Swarm is there, and how lively they be. Just such a Sight would thy Heart afford thee, did the Lord but withdraw the *Restraint* He has laid upon it, and suffer Satan to stir it up by *Temptation*. *Ibid.*
- 47 Temptation is the Fire that brings up the Scum of the Heart. *Ibid.* p. 121.
- 48 As, when we see a Flame, we know there is Fire, though, perhaps, we know not how nor when it began; so the Truth of *Grace* in us may be discern'd, though

though we know not how, or when, it was dropt into our Hearts. *Boston's Fourfold State*, p. 212.

- 49 Glowings of Affection are usually wrought in young Converts, who are, ordinarily, made *to sing in the Day of their Youth*, Hof. ii. 14. While the Fire-edge is upon the young Convert, he looks upon others, reputed to be godly; and not finding, in Them, such a [lively] Temper and Disposition, as in himself, he is ready to censure them, and to think that there is far less Religion in the World than indeed there is. But, when his own Cup comes to settle below the Brim, and he finds That in himself, which made him question the State of others; he is more humbled, and feels, more and more, the Necessity of daily Recourse to the Blood of Christ for Pardon, and to the Spirit of Christ for Sanctification: and thus grows downwards in Humiliation, Self-lothing, and Self-denial.

Ibid. p. 216.

- 50 I wou'd rather utter one of those Groans the Apostle speaks of, *Rom.* viii. 26. than shed Esau's Tears, have Balaam's Prophetic Spirit, or the Joy of the stony-ground Hearer.

Ibid. p. 218.

- 51 It is from the Devil, that weak Christians make a Rack to themselves, of the *Attainments* of the strong: and to yield to this Temptation, is as unreasonable, as for a Child to dispute away his Relation to his Father, because he is not of the same Stature with his elder Brethren.

Ibid. p. 219.

- 52 [Blasphemous Suggestions] will be charg'd on the Tempter alone, if they be not consented to; and will no more be laid to the Charge of the tempted Party, than a Bastard, laid down at a chaste Man's Door, will fix Guilt upon him. [It may, indeed, give him Trouble and Vexation; but still he is not the Father.]

Ibid. p. 220.

10 EXCELLENT PASSAGES

- 53 If thou art not born again, all thy [outward] Reformation is naught. Thou hast shut the Door, but the Thief is still in the House.

Boston's Fourfold State, p. 223.

- 54 What wise Man would bring Fishes, out of the Water, to feed in his Meadows? or send his Oxen to feed in the Sea? As little are the Unregenerate meet for Heaven, or Heaven meet for Them. *Ibid. p. 226.*

- 55 None are transplanted into the Paradise above, but from the Nursery of Grace below. *Ibid. p. 229.*

- 56 Great was the Cry in Egypt, when the First-born, in each Family, was dead: but are there not many Familys, where *All* are dead together? *Ibid. p. 230.*

- 57 Such is the natural Propensity of Man's Heart to the Way of the Law, in Opposition to Christ; that, as the tainted Vessel *turns* the Taste of the purest Liquor put into it, so the natural Man turns the very Gospel into Law, and would transform the Covenant of Grace into a Covenant of Works. *Ibid. p. 92.*

- 58 God's Love makes a Net for Elect Souls, which will infallibly catch them and hale them to Land.

Ibid. p. 190.

- 59 While the Opening of the Prison to them that are bound, is proclaim'd in the Gospel; the Spirit of God comes to the Prison-Door, opens it, goes to the Prisoner, and, by the Power of His Grace, makes his Chains fall off. *Ibid.*

- 60 The whole Law is imprest on the gracious Soul: every Part of it is written over upon the renew'd Heart. And, though remaining Corruption makes such Blots in the Writing, that, oft-times, the Man himself cannot read it; yet HE that wrote it, can read it at all Times: It is never quite blotted out, nor can be. What He has written, He has written; and it shall stand. *Ibid. p. 192.*

- 61 When you consider the Law of the Ten Commandments in this Light [namely, as design'd to manifest
our

our Guilt, convince of Sin, and drive us, for Justification, to the Righteousness of Christ], what a striking Propriety appears in that antient Custom of placing the Two Tables over the Communion-Table in our Churches ! By this Means, every intelligent Receiver of the Lord's Supper, in the very Act of receiving, is awfully reminded of the Purity of that Law which he has transgress'd ; of that Law, from whose insupportable Curse, no less a Sacrifice, than that of God's only begotten Son, could possibly redeem him !

Venn's Compl. D. of M. p. 130, 131.

- 62 Know your Guilt and Weakness, your Desert and Danger ; think what you are bound to by the Law [even sinless Obedience, from the first to the last Moment of your Life], and what you have to trust to, if left under it's [condemning] Power, [even everlasting Punishment] ; Then view the Loving-Kindness of God in giving His Son to fulfill all Righteousness [in our stead], and then tell me, if it be possible, [while under the lively Sense of His Mercy], to sin against so much Goodness ?

Ibid. p. 139.

- 63 By Ignorance of the Law, even that virtuous Character, which has, perhaps, gain'd you much Esteem among Men, will prove a greater Obstacle in the Way of your Salvation, than [even] gross and long-indulg'd Sins prove to others : since these last carry with them their own [glaring, palpable] Condemnation ; they have a Tendency, on the first lucid Interval of Consideration, to excite strong Confessions of Guilt, and Crys for Mercy. Whereas, a Behavior, more regulated, in External, by the Commands of God, when the Law is not understood, does but administer Fuel to Self-Sufficiency and Self-Appause.

Ibid. p. 141.

- 64 Happy Conviction of Guilt ! which performs the same beneficent Office the Baptist discharg'd of old : it prepares

pares the Way of the Lord, and renders his Salvation inestimably precious to the Soul.

Venn's Compl. D. of M. p. 143.

- 65 What grosser Contradiction can you conceive, than to confess yourself guilty, and to implore Pardon, while, at the same Time, you cherish an Hope of being favorably regarded on your own Account? For, to implore Pardon, implys, that you lye at the Feet of Mercy, without any Plea, but what is entirely drawn from GOD Himself: whereas, to trust in your own Obedience, or Virtue, as a Co-adjutor with Christ, certainly implys a very high Degree of Worth in what proceeds from yourself.

Ibid. p. 146.

- 66 According to this Scheme [viz. of Acceptance with God on the Footing of Works in Part], you make the glorious Redeemer undertake our Ransom only to render our deficient Dutys meritorious, and our Sins inoffensive. You make His sinless Life, His meritorious Death, and His mediatorial Undertakings, serve no other Purpose, than that of a mere Pedestal, on which, human Worth may stand exalted, and appear what it is not. According to this Scheme, the Pardon of Rebels against the Most High, and the Reception of leprous Sinners into the Bosom of Heaven, are owing to the Works of our own Hands, and to the Virtues of our own Character, in Conjunction with Christ. Now, what greater Affront can be offer'd to that Divine Goodness, which interpos'd to save us when we were lost, than thus to divide the Cause of our [Justification and Salvation] between Christ and ourselves.

Ibid. p. 146, 147.

- 67 The Law [rightly understood] will not suffer you to consider the most conscientious Course of Obedience in any other Light, than as a *Testimony* that you believe, with godly Sincerity, the delightfull Truth, that JESUS purg'd away your Sins by the Sacrifice of Himself:

Himself: for which unspeakable Benefit, you love Him, you keep His Commandments, you abhor those Iniquitys which made Him groan and bleed and dye.

Venn's Compl. D. of M. p. 148.

68 The Sense of your own Sin, manifested by the Law, will excite in you an intense Desire to live to God who took Pity on your Deformity; who lov'd you, when not one single Feature of Comeliness was about you; and loves you still, though much Depravity is remaining in you. *Ibid. p. 152.*

69 If ever a [true and lasting] Reformation [of Manners] is produc'd; it must, under the Influences of the Eternal Spirit, be produc'd by the Doctrines of Free Grace, and Justification through the Redeemer's Righteousness. 'Till these Doctrines are generally inculcated, the most elegant Harangues from the Pulpit, or the most correct Dissertations from the Press, will be no better than a pointless Arrow and a broken Bow.

Mr Hervey, Pref. to Three Sermons, p. 5.

70 How harmless is Defamation from a Fellow-Creature, when the great Creator smiles! *Ibid. p. 6.*

71 What we term, The Course of Nature; is The incessant Administration of Providence.

Idem. Tracts, p. 27.

72 Every Sin is an Imitation of the Devil, and creates a Kind of Hell in the Heart. *Ibid. p. 33.*

73 When the Thunders roar, and the Light'nings flash; when the Clouds pour down Water, and an horrid Storm comes on; all, that are in the open Air, retire under the Branches of a thick Tree, or fly to some other commodious Shelter. [So] the Blood and Righteousness of Christ are a Covert. Hither we may fly, and be screen'd; hither we may fly, and be safe. Safe, as was *Noah*, when he enter'd the Ark, and God's own Hand clos'd the Door, and God's own Eye guided it's Motions. *Ibid. p. 42.*

14 EXCELLENT PASSAGES

- 74 The Obedience and Atonement of Christ are as sufficient to secure perfectly all Sinners that fly by Faith under the Covert of His Wings, as the immeasurable Circuit of the Skys is roomy enough for a Lark to fly in, or as the immense Brightness of the Sun is light-some enough for a Laborer to work by.

Mr Hervey's Tracts, p. 53.

- 75 All the Conditions of the New Covenant are fulfill'd by Christ. Come, then, and partake of the Heavenly Blessings, as you partake of a Marriage-Feast, when the Entertainment is all prepar'd, and the Bridegroom bids you welcome.

Ibid. p. 62.

- 76 [The Works of Men], without the Blood of Sprinkling, will be but as a wither'd Leaf amidst the inextinguishable Burning.

Ibid. p. 65.

- 77 If Riches have been your Idol; hoarded up in your Coffers, or lavish'd out upon yourselves; they will, when the Day of Reckoning comes, be like the Garment of Pitch and Brimstone, which is put on the Criminal condemn'd to the Flames.

Ibid.

- 78 Happy the People, on whom the Blood of Christ is sprinkled! this will screen and protect them, like the Mark, which the Man, cloth'd with Linen, set on the Foreheads of God's chosen Ones, *Ezek. ix. 6.* or, like the Line of scarlet Thread, which *Rahab* bound to the Window of her House, *Josh. ii. 18, 19.*

Ibid. p. 68.

- 79 I will suppose, that a Person, unskill'd in Husbandry, is taking Notice of Seedsmen, as they are sowing their Grain. Perhaps, he goes home, and says, "What
" strange, inconsiderate Creatures have I seen in the
" Field! I saw them, instead of laying up their Corn
" in the Garner, throwing it away by Handfulls." To such an Objector the Answer would be easy. And the same Answer, with a slight Alteration, would equally apologize for a *Gospel-Preacher*. It is true, his usual Subjects are, the absolutely free Grace of God, and the immensely rich Merits of Christ; the
infinite

infinite Atonement and everlasting Righteousness of the Redeemer. But, because he generally enlarges on these Doctrines, does he throw away his Words? Does he neglect the Cause, or disregard the Interests, of Holiness? Far from it. He is *sowing the Seed* of vital Holiness: without which Seed, Holiness will never flourish in your Hearts, nor bring forth Fruit in your Lives; any more than your Plough'd Lands would produce a Crop of Corn, without receiving the appointed Grain. *Mr Hervey's Tracts*, p. 71.

80 To be Holy, is to put on Christ, *Rom. xiii. 14.* to resemble Christ, in your Spirit and Carriage, as one Man resembles another, when he puts on his Dress, or imitates his Manners. *Ibid.* p. 75.

81 God blotteth out Transgressions, aggravated and innumerable, as easily, and as completely, as the Wind sweeps away a floating Cloud from the Face of the Sky, *Isa. xlv. 22.* *Ibid.* p. 82.

82 Observe some beautifull and copious River. How it exhilarates the Country, and fructifys the Soil, thro' which it passes. Bestows a thousand Conveniencies, and gives Birth to a thousand Delights. — So the COMFORTER, dwelling in the Heart, gives such charming Views of Christ and His unsearchable Riches, as gladden the Conscience, and make us truly happy. Hence, as from an inexhaustible Source, true Holiness flows, and every spiritual Good. This will raise our Desires far above earthly, sensual, transitory Things; even as David's Thoughts were rais'd far above the Shepherd's Scrip, when he sat exalted on the Throne of Israel. *Ibid.* p. 84.

83 Go to *Dying Beds*; *there* you will learn the true Worth of Deliverance from Damnation by the Death of Christ. Ask some *agonizing* Friend: he, and he alone, can tell you, what a Blessing it is, to have the King of Terrors converted into a Messenger of Peace.

Ibid. p. 111.

84 Adhering

26 EXCELLENT PASSAGES

- 84 Adhering to, and glorying in, the Cross of Christ, you shall enter the Harbor of eternal Rest; not like a ship-wreck'd Mariner, cleaving to some broken Plank, and hardly escaping the raging Waves; but like some stately Vessel, with all her sails expanded, and riding before a prosperous Gale.

Mr Hervey's Tracts, p. 117.

- 85 To exercise Mercy, is God's great Prerogative; an Act, not of Debt, but of royal Bounty: which He exercises *when*, and *to whom*, it seemeth good in His Sight. *I will have Mercy on whom I will have Mercy*, is His High and Holy Resolve.

Idem. Remarks on Ld Bolingbr. p. 28.

- 86 The Pages of Scripture, like the Productions of Nature, will not only endure the Test, but improve upon the Tryal. The Application of the Microscope to the one, and a repeated Meditation on the other, are sure to display new Beautys, and present us with higher Attractives.

Ibid. p. 55.

- 87 By the Blessed Influences of God's Holy Spirit, our Understandings are open'd to know, and our Hearts open'd to receive, the Scriptures: to understand them, in all the *Fullness* of their heavenly Meaning; to receive them, in all the *Force* of their transforming Power.

Ibid. p. 56.

- 88 Without the powerfull Agency of the Blessed Spirit, to *enlighten* our Understandings, and to *apply* the Doctrines of the Bible to our Hearts; we shall be, even with the Word of Light and Life in our Hands, somewhat like *blind Bartimæus*, sitting amidst the Beams of Day; or, like the *wither'd Arm*, with invaluable Treasures before it.

Ibid.

- 89 When you experience, on your Soul, the happy Energy of the Scriptures; every Attempt to stagger your Belief, or withdraw your Veneration from The Bible, will be like an Attempt to shatter the Rock in Pieces
with

with a Bubble, or to pierce the Adamant with a Feather. *Mr Hervey's Remarks on Ld Bolingbr.* p. 58.

- 90 The Gospel is a Doctrine according to Godliness; and true Holiness is the Health, is the Happiness of the Soul. These Dutys, issuing from Faith, and recommended by the Intercession of Christ, are acceptable to the Divine Majesty. But these are *not* your Savior. God hath not reconcil'd the World to Himself, by *their own* pious Practices, but by His Son JESUS CHRIST.

Idem. Ministry of Reconciliation, p. 15.

- 91 Is the Faith of Christ fatal to refin'd Manners, as the Rod of Moses was to the counterfeit Miracles of the Magicians? No. It is rather like the Influence of the Sanctuary, on the Rod of Aaron: which, while it remained at a Distance from the Tabernacle, was a dry, sapless, and barren Stick; but, when deposited before the Ark, was quicken'd into vegetable Life, was adorn'd with a milk-white Bloom, and enrich'd with full-grown Fruit: or, as the Sacred Historian expresses this surprising Fact, it "brought forth Buds, and bloomed Blossoms, and yielded Almonds," *Numb.* xvii. 8.

Idem. Education of Daughters, p. 3.

- 92 We should despise none, but honor All; and be as ready to do them good, as the Hand is ready to soothe the Eye, when it smarts, or ease the Head, when it akes.

Ibid. p. 14.

- 93 The Actings of Gratitude to God, are not only fruitful in every good Work, but productive of the truest Satisfaction. Somewhat like the fragrant Steams of consecrated Incense; which, while they honor'd the great Object of Worship, regal'd, with their pleasing Perfumes, the Devout Worshipper. *Ibid.* p. 20.

- 94 We have lately repair'd, or rather erected anew, the Church, dedicated to St Paul's Name: but some of us have pull'd down and demolish'd his Doctrines. Our

18 EXCELLENT PASSAGES

Church celebrates that Apostle's *Conversion*; but many of us seem to renounce what he hath deliver'd concerning Grace, Conversion, and Regeneration.

Dr Edwards against Whitby, p.114.

- 95 A Soul may truly go to Christ, though with a trembling Heart; and may truly receive Christ, though with a trembling Hand.

Pike's and Hayward's Cases of Conscience, vol. ii. p.147.

- 96 One capital Error in Men's preparing themselves for the sacred Function, is, That they read Divinity more in other Books, than in the Scriptures.

Bp Burnet's Hist. own Times, vol. iv. p.415.

- 97 Ask yourselves often [says the Bishop, addressing himself to the Clergy of our Church], would you follow that Course of Life, if there were no settled Establishment belonging to it, and if you were to preach under the Cross, and in Danger of Persecution? For, till you arrive at That, you are yet carnal, and come into the Priesthood for a Piece of Bread.

Idem. ibid. p.416.

- 98 I have lamented, during my whole Life, that I saw so little true Zeal among our Clergy. The main Body of our Clergy has always appeared Dead and Lifeless to Me. Instead of animating one another, they seem to lay one another asleep. Without a visible Alteration in This, you will fall under an universal Contempt, and lose both the Credit and the Fruits of your Ministry.

Ibid.

- 99 I say it with Regret; I have observed the Clergy, in all the Places through which I have travel'd, Papists, Lutherans, Calvinists, and Dissenters: but of them all, our Clergy are much the most remiss in their Labors, and the least severe in their Lives.

Ibid. p.419.

- 100 Some Employments may be better than others; but there is no Employment so bad, as the having none at all: the Mind will contract a Rust, and an Unfit-

ness

FROM EMINENT DIVINES. 19

ness for every good Thing; and a Man must either fill up his Time with good, or at least innocent Business, or 'twill run to the worst Sort of Waste,—to Sin and Vice.

Bp Burnet's Hist. own Times, vol. iv. p. 434.

- 101 Faith in Jesus is the Trust and Reliance of the Heart on Him, for Help and Deliverance.

Venn's Compl. Duty of M. p. 160.

- 102 When you desire, and in earnest endeavor, to live obedient to the spiritual Commandments of God, without which, a Course of external Religion is vain; you will immediately feel your own Impotency, just as Samson did the Loss of his Strength, when he was rising to combat the Philistines.

Idem. ibid. p. 166.

- 103 That the Blessed God can impress on the Mind so strong a Sense of Pardon, as to leave a repenting Sinner, beyond all Question, satisfy'd of its coming from HIM; none can doubt, but those who are for limiting the Power of the Almighty, and for prescribing to the Wisdom of the All-wise. And that, in many Instances, God is most graciously pleased, in this Manner, to manifest Himself and His Love, none can dispute, who have been happily acquainted with the Lives and Deaths of the Excellent of the Earth.

Ibid. p. 175.

- 104 Many Persons have been overwhelmed with hurtfull Terrors, and led to pass Sentence on themselves, as though they were concluded in Unbelief, and without Christ in the World; at the very Time they were seeking His Help and Grace, and consequently, in the Scripture Sense of the Word, were true and sincere Believers.

Ibid. p. 177.

- 105 A lively Dependence on the Lord Jesus Christ implies an intimate and most interesting Connection between Him and the Soul; a Knowledge of Him, affecting to the Heart, and full of Influence; an

Application to Him, daily and persevering. So that a Man, who is living in such Dependence on the Son of God, might as reasonably call in Question the Reality of Transactions passing between himself and his Friends on Earth, as whether he is indeed a Believer on Jesus. *Venn's Compl. Duty of M.* p. 178.

- 106 It is of the highest Importance, that you examine yourself, where the Stress of your Dependence, for the Good of your Soul, is plac'd. To what Fountain are you looking, for Pardon and Strength, for Comfort, Sanctification [and Salvation?] Whether to your own good Purposes and Endeavors, to your own Prayers, Meditations, and good Qualities; or to that inexhaustible Treasury [of Grace and Glory, which] God has provided for poor, helpless, guilty Men, in the Person, [Blood, Righteousness, and Intercession] of the Lord Jesus Christ?

Ibid. p. 185.

- 107 Blessed is your Condition, if you have this Testimony in your Conscience; that, acknowledging your own natural Ignorance and Blindness, you call upon the Name of the Lord Jesus, to enlighten your Mind, to make his Way plain before you, and to give you a strong and distinct Perception of the great Things that concern your eternal Peace.

Blessed is your Condition, if, feeling your utter Incapacity to procure the Favor of God by the best of your Duties, Reforms, or Performances; and confounded, in your own Sight, for your great Defects; you build all your Hope, of Acceptance with God, on what Christ has done and suffered for you.

Blessed is your Condition, if, afflicted with the exceeding great Vileness of your natural Affections, and longing for Victory over them; for a more spiritual Mind, and for a farther Progress in Love both to God and Man; you depend on the renewing, sanctifying

tifying Grace of the Holy Spirit, to work this Divine Change within you.

This is to believe in the only begotten Son of God, without Partiality and without Hypocrisy. This the Word of God pronounces to be that Dependence on Christ, which shall never be confounded.

Venn's Compl. Duty of M. p.185,186.

- 108 Justification is an Act of God's free Grace, whereby he clears his People from Sin, discharges them from Condemnation, and reckons and accounts them Righteous, for the Sake of Christ's Righteousness, which He has accepted of, and imputes unto Them.

Dr Gill on Justif. p. 11.

- 109 The Testimony of the Spirit [witnessing our Acceptance in Christ to our Consciences], is not so properly Justification itself, as an actual Perception of Justification, before granted, by a Kind of reflex Act of Faith.

Ibid. p.15.

- 110 We are justify'd by Faith, Objectively, as it looks to, receives, apprehends, and embraces Christ's Righteousness for Justification.

Ibid. p. 21.

- 111 Let it be observ'd, that Christ's active Obedience to the Law for us, and in our Room and Stead, does not exempt us from personal Obedience to it; any more than His Sufferings and Death exempt us from a corporal Death, or suffering for His Sake. 'Tis true, indeed, we don't suffer and dye, in the Sense He did; to satisfy Justice and atone for Sin: so neither do we yield Obedience to the Law, in order to obtain eternal Life by it. By Christ's Obedience for us, we are exempted from Obedience to the Law, in this Sense; but not from Obedience to it, as a Rule of Walk and Conversation, by which we may glorify God, and express our Thankfullness to Him for His abundant Mercys.

Ibid. p. 31.

- 112 Christ's Righteousness is call'd, *The Righteousness of the Law*, Rom. viii. 4. For, though Righteousness

22 EXCELLENT PASSAGES

does not come by our Obedience to the Law, yet it does by Christ's Obedience to it. Though, by the Deeds of the Law, as perform'd by Man, no Flesh living can be justify'd; yet, by the Deeds of the Law, as perform'd by Christ, all the Elect are justify'd. *Dr Gill on Justif. p. 33.*

- 113 Christ's Righteousness is also call'd, *The Righteousness of Faith*, Rom. iv. 13. not as if Faith were our Righteousness, either in whole, or in Part; but because Faith receives the Righteousness of Christ, puts it on, rejoices in it, and boasts of it. *Ibid.*

- 114 Christ's Righteousness is call'd, *The best Robe*, Luke xv. 22. or, as the Greek Text hath it, *The first Robe*, *την εσλην την πρωτην*. For, though Adam's Robe of Righteousness, in Innocence, was the first in Wear, This was first provided in the Covenant of Grace: This was first in Designation, though That was first in Use. *Ibid. p. 34.*

- 115 The whole Election of Grace; all the Children of God, scattered about in the World; all the Lord's People, that ever have been, are, or shall be; may truly be said to be the Pearl of great Price, which Christ came into this World to seek for, and found: and finding it, sold all that He had, shed His Blood, parted with His Life, and gave Himself for it, and bought it.

Dr Gill's Serm. on Quiet and Easy Pass. p. 20.

- 116 Though a Believer may have his Darkeness, Doubts and Fears, and many Conflicts of Soul, while on his Dying Bed; yet, usually, these are all over and gone, before his last Moments come, and Death does its Work and Office upon him. From the gracious Promises of God, to be with his People even unto Death; and from the scriptural Accounts of Dying Saints; and from the Observations I have made, through the Course of my Life; I am of Opinion, that, generally speaking, the People of God dye comfortably.

FROM EMINENT DIVINES. 23

comfortably; their spiritual Enemys being made to be as still as a Stone, while they pass through Jordan, or the Stream of Death.

Dr Gill's Serm. on Quiet and Easy Pass. p. 33.

- 117 Men dote upon establishing a Righteousness of their own to bring them to Christ; and think 'tis presumptuous, or licentious Doctrine, that Christ may be their's, and they receive Him, consider'd simply as Ungodly and as Enemys. But such are abominably injurious to the Faith of Jesus Christ, and to the exceeding Bounty of His Grace; which saves from Sin, without Respect of any Thing in the Creature, that He Himself might have the Praise of the Glory of His own Grace.

Dr Crisp, vol. i. p. 15.

- 118 God neither looks to any Thing in the Creature, to win Him to shew Kindness; nor yet any Thing in the Creature, to debar Him: neither Righteousness in Men, that persuades God to pardon Sin; nor Unrighteousness in Men, that hinders Him from giving this Pardon, and acquitting them from their Transgressions. It is only and simply FOR HIS OWN SAKE, that he pardons Men. *Idem. p. 15, 16.*

- 119 While we are under the Law, and have no better Help, Sin reigns in us: the Law cannot bridle it in. But, when we come under Grace by Christ, the Dominion of Sin, which the Law cannot restrain, is captivated and subjected by Christ. *I will subdue your Iniquitys*, as it is spoken by the Prophet Micah. *Ibid. p. 17.*

- 120 As the Payment of a great Sum, all at once, and at a Day, is a better Payment, than by a Penny a Year, till a thousand Years be out; so, Christ's satisfying the Father, at once, by one Sacrifice of Himself, is a better Satisfaction, than if we should have been infi-

24 EXCELLENT PASSAGES.

nite Days in paying that which His Justice requires, and His Indignation to Sin doth expect.

Dr Crisp, vol. i. p. 28.

- 121 When you see the Refiner cast his Gold into the Furnace, do you think he is angry with the Gold, and means to cast it away? No. He sits as a Refiner. He stands warily over the Fire, and over the Gold, and looks to it, that not one Grain be lost. And, when the Dross is sever'd, he will out with it presently; it shall be no longer there. *Ibid. p. 32.*
- 122 The Grass and Pasture are so sweet, that Christ hath put a Believer into; that, though there were no Bounds to keep in such a Soul, yet it would never go out of this fat Pasture, to feed in a barren Common. *Ibid. p. 36.*
- 123 Grace, properly so call'd, is nothing else but God's mere Favor and Bounty, and Loving-kindness itself. Consequently, Sanctification is not so properly Grace itself, as the Fruit of Grace. God first casts His Favor and Loving-kindness upon a Person; and then, out of His Favor, issue the several Fruits of His Loving-kindness: which Fruits, are those Fruits of the Spirit, frequently mentioned by the Apostle. *Ibid. p. 36, 37.*
- 124 It is Christ, that grants Repentance unto Life, *Acts v. 31.* And, if ever you will repent, with a kind Repentance, you must either have it from Christ, or go without it. *Ibid.*
- 125 'Tis a difficult Thing for us, to keep the Doctrines of the Gospel always in view; and harder still, to make use of them, and live up to them, when we want them most. *Dr Gill's Serm. on Eliz. Gill, p. 4.*
- 126 Union to Christ may be consider'd either as secret or open. God's Elect had a secret Union to Christ, from all Eternity: for they were *chosen in Him*, before the Foundation of the World; and were, as early, *blessed in Him*, with all spiritual Blessings; Grace

Grace was given *to them in Him*, before the World began. On Account of this Union, they were *Preserv'd in Him*, in Time, notwithstanding the Fall of Adam; [for, though they fell from the Image of God, they did not fall out of his Favor]: they were *represented in Him* and by Him, when He was crucify'd and slain, bury'd and rose again; whence they are said to be rais'd up together [with Him], and made to sit together, in heavenly Places, in Christ Jesus.

Now, this secret Union to Christ, becomes open and manifest in Conversion. "I knew a Man *in Christ*," says the Apostle, "above fourteen Years ago:" meaning himself, who was converted so many Years before the Time of his then writing. In the same Sense are we to understand those Words of the same Apostle, where he says, that "Andronicus and Junia were *in Christ* before him:" which cannot be said of their Election in Christ, and federal Relation to Him, which commenced together. With Respect to these Things, one Person cannot be said to *be in Christ* before another: but one Man may be *converted* before another, and so *appear* to be in Christ, before the other does; which is what the Apostle means.

Dr Gill's Serm. on Eliz. Gill, p. 13, 14.

- 127 The Consideration of the State of the Dead, as of Persons asleep, should moderate our Sorrow for the Loss of departed Friends. What Master of a Family can be uneasy, at finding his Family, his Wife, his Children, his Servants, in a sound, fast Sleep at Midnight? May he not expect, that they'll rise, in the Morning, well and healthfull, and ready to go about any Service that may be proper for them? When Christ said, concerning Lazarus, "Our Friend Lazarus sleepeth;" "Lord," said the Disciples,

26 EXCELLENT PASSAGES

Disciples, "if he sleep, he shall do well." The Saints, who are fallen asleep, must needs do well. They can't do otherwise than well, who not only sleep, but sleep in Jesus.

Dr Gill's Serm. on Eliz. Gill, p. 19.

- 128 If it should be said, "How shall we know that this
"is the Case of our departed Friends?" Let the following Question be put: Is there any Reason to believe, that the Grace of God was bestow'd on them? If this is a clear Point, their Safety is beyond all Doubt: for, nothing is more certain, than that, to whom God gives Grace, He also gives Glory. We may be assur'd of the Happiness of our Friends in the next World, from their having tasted, that the Lord was gracious to them, in this.

Ibid. p. 22.

- 129 [Christian Grief is not forbidden.] *Abraham* came to mourn for Sarah, and to weep for her. *Joseph* made a Mourning for his Father, seven Days. The Children of *Israel* wept for Moses, in the Plains of Moab, thirty Days. *David* lamented the Deaths of Saul, Jonathan, and Abner. *CHRIST* wept over the Grave of Lazarus. Devout Men, who carry'd Stephen to his Burial, made great Lamentation over him. And the Apostle *Paul* signifies, concerning his Friend Epaphroditus, who had been sick nigh unto Death, that, if the Lord had not had Mercy on him, he should have had Sorrow upon Sorrow.

Ibid. p. 24, 25.

- 130 But immoderate Sorrow, and all the extravagant Forms of it, are forbidden. Even *Seneca*, the Heathen, may shame us out of such a Conduct; who, having some Notion of the Immortality of the Soul, though not of the Body's Resurrection, expresses himself thus, in a consolatory Letter to *Lucilius*, occasioned by the Death of his Friend *Flaccus*:
"The Thought of deceased Friends is sweet and
"pleasant

“ pleasant to me; for I have enjoy’d them, as one
 “ that was about to lose them; and I have lost them,
 “ as one that may have them again.”

Dr Gill’s Serm. on Eliz. Gill, p. 25, 27.

131 Let Men tear and tire themselves Night and Day, with a Multitude of Prayers; yet, if a Work of the Spirit of God, in teaching the Nature and Guilt of Unbelief, the Nature, Efficacy, and Use of Faith in Christ Jesus, go not with it, all will be lost and [come to nothing]. *Dr Owen on Prayer, p. 65.*

132 Nature is so corrupted, as not to understand its own Depravation. *Idem. ibid. p. 67.*

133 We can never expect to see Deism decline, while those Principles, which support it, are maintain’d by [professing Christians] themselves. But, would Protestants return to their antient Protestant Doctrines, and live and practise accordingly, then would Religion flourish; and Atheism, Deism, Arianism, and every other *ism* sink apace. *Idem. ibid. p. 13.*

134 Sincerity, in a Man’s professing that which is agreeable to the real Sentiments of his Mind, is certainly a very laudable Thing: but it can never take away the Guilt of a Man’s not conforming the Sentiments of his Mind to the objective, reveal’d Truth.

Ibid. p. 14.

135 The grand Controversy, between corrupt Nature and Almighty God, is not whether Any or All of the human Race shall be saved: but who shall have the Glory of Salvation ascrib’d to him? God, or the Creature? The Pride of Man prompts him to say, “ The Glory of Salvation is due to me; for I save “ myself.” But the great Jehovah justly challenges the Glory of Salvation to Himself, and says, “ I “ will have all the Glory thereof; for it is by My “ sovereign and efficacious Grace, that Men are “ sav’d.”

Mr Sladen’s Lime-street Sermons, vol. i. p. 146.

136 Whence

136 Whence is it, that the Doctrines of special Election, of efficacious Grace in Regeneration and Conversion, of Justification by the Imputed Righteousness of Christ, and of the infallible Perseverance of the Saints; though so clearly reveal'd, and so strongly prov'd, in the Word of God; are, notwithstanding, so generally deny'd, oppos'd, and ridicul'd? Because they give all the Glory to God, and will not allow Man so much as to boast a little.

Mr Sladen's Lime-street Sermons, p. 147.

137 The Evidence, of our Election, is in Time; the Decree itself is from Eternity. *Idem. p. 167.*

138 To suppose God to perform any Work, which He did not first *design* to perform, is to charge Him with a Degree of Folly, and with acting below an Intelligent Agent. [On the other Hand], To suppose Him to design to do a Thing, which He does not effect, is to tax Him with Impotence. If 'tis an Instance of the Wisdom and Power of Man, first to design a Work, and then to perfect it; the great God, who is infinite in both these Perfections, must design what He effects, and effect what He has design'd.— If we consider Him as infinite in Wisdom, and of almighty Power; there cannot be a more rational Way of arguing, than from His Acts to His Designs. *Idem. p. 172, 174.*

139 Men are Believers, because they are elected; not elected because they are Believers. *Idem. p. 179.*

140 If God hath design'd to save any Persons, then they must be saved: otherwise, God must repent, and change His Mind concerning them; or be overpower'd by some superior Agency of theirs. To suppose either of which, is not only to degrade, but to deny the Divine Perfections. *Idem. p. 197.*

141 Let us take those Words, *Rom. viii. 30.* which Way we will; let us read them backwards or forwards; they tell us, that Election, and Salvation, both
initial

initial and final, are undivided, and inseparably united together.

Mr Sladen's Lime-street Sermons, p. 203.

- 142 In every Congregation, where the faithfull Word is preach'd, there are some who belong to the Election of Grace, [and are either to be call'd or comforted.] *Ibid. p. 222.*

- 143 Purposes are Actions decreed; Actions are Purposes executed. As the Promises of God are the Revelation of His Purposes of good Will, so the Actings of God upon His Creatures are the Execution of His Purposes, and the Fullfillment of His Promises.

Ibid. p. 240.

- 144 When Abraham's Knife was at Isaac's Throat, God provided a Ram, for a Burnt-Offering. And, in all Trouble, the Lord will either provide Deliverance for His People, or provide Strength for them to bear it.

Dr Gifford, in Conversation with me, June 20, 1769.

- 145 If God's People fall at any Time into Sin, it is not while they are eyeing the Perfection of Christ's Righteousness, but when they lose Sight of it.

Mr Miller, in Conversation with me, June 20, 1769.

- 146 Though 'tis impossible, for a true Believer, so to sin, as to fall into Hell; yet, willfull Sin will bring an Hell into his Heart.

Rev. Mr Madam, June 21, 1769.

- 147 It is not possible that any Antinomian can be a truly converted Person: for, a Man cannot be truly converted, without having been, first, divinely awaken'd; and no Man can be divinely awaken'd, without feeling the Evil and Bitterness of Sin.

Idem.

- 148 The Christian is compar'd to a Tree, *Psal. i.* and those Trees flourish most, and bear the sweetest Fruit, which stand most in the Sun. The Praying Christian is (as they say of the Rhodians) *in sole positus*; he

30 EXCELLENT PASSAGES

he stands nigh unto God, and hath God nigh unto him, in all that he calls upon Him for : you may, therefore, expect his Fruit to be sweet and ripe. When another, that stands, as it were, in the Shade, and at a Distance from God, through Neglect of Prayer; will have little Fruit found on his Branches; and that but green and sour.

Gurnall's Christian Armour, vol. iv. p. 14.

- 149 Prayer, like Jonathan's Bow, returns not empty. Never was faithfull Prayer lost at Sea. No Merchant trades with such Certainty, as the praying Saint. Some Prayers, indeed, have a longer Voyage than others; but then return with the richer Lading at last.

Idem. ibid.

- 150 In Trading, he gets most by his Commodity, that can forbear his Money the longest: so does the Christian, that can with most Patience stay for a Return to his Prayer. Such a Soul shall never be ashamed of it's waiting.

Idem. ibid.

- 151 Who can express the powerfull Oratory of a Believer's Prayer? This little Word, *Father*, lisped forth in Prayer by a Child of God, exceeds the Eloquence of Demosthenes, Cicero, and all the most famous Orators in the World—We knock at Heaven, and the Heart of God flies open. *Ibid. p. 15.*

- 152 Was it possible for an unregenerate Sinner to dye, go to Hell for a Time, and return to the World again; he would continue, after his Return, as great a Sinner, and as great a Lover of Sin, as he was before. And why so? Because Affliction, Death, and Hell itself, cannot work a saving Change on the Soul of Man. Nothing can renew us, till God takes our Hearts into His own Hand, and converts us by the efficacious Grace of His invincible Spirit.

Mr Ryland (of Northamp.) in Convers. June 22, 1769.

153 Through

153 Through Christ's Satisfaction for Sin, the very Nature of Affliction is chang'd, with Regard to Believers. As Death, which was, at first, the Wages of Sin, is now become a Bed of Rest (*they shall rest upon their Beds*, saith the Prophet); so Afflictions are not the Rod of God's Anger, but the gentle Physic of a tender Father. *Dr Crisp*, vol. i. p. 48.

154 It is Christ's Work, to take ev'ry present Sin off the Conscience of the Believer, by the Application of His Blood and Sacrifice. Hence He is said to be the Lamb of God that *taketh away*, that continues to take away, the Sins of the World.

Dr Gill on Crisp. Ibid.

155 Christ will make His People holy, and put His Spirit within them, to change their Hearts, and to work upon their Spirits. But this is not a Condition requir'd, in order to partake of Christ. Christ Himself gives Himself; and then He bestows these Things, when He is given. *Crisp. Ibid. p. 57.*

156 Dost thou thirst? that is, Hast thou a Mind really to Christ, that Christ should say really to thy Soul, I am thy Salvation? It may be, thou art suspicious of thyself, and thy Heart is apt to say, "Christ is not my Portion; I am not *fit* for Christ; I am a great Sinner; I must be holy first." Alas! this is bringing a Price to Christ. But you must come, without Money and without Price. And what is it, to come without Money or Price? 'Tis to take Christ, and the Waters of Life, merely and simply as a GIFT. *Ibid. p. 60.*

157 These are the sure Mercys of David, when a Man receives the Things of Christ, only because Christ gives them; and not in regard to any Action of our's, as the Ground of taking them. *Ibid.*

158 Hast thou but a Mind to Christ? Come and take the Water of Life freely. It is thine. It is given to thee. There is nothing look'd for from thee, to take

32 EXCELLENT PASSAGES

take thy Portion in Christ. Thine He is, as much as any Person's under Heaven.

Dr Crisp, vol. i. p. 64.

- 159 The Spirit will not take a Believer, and lead him by the Hand, and set him into the Way (as a Friend doth, to lead one a Mile out of Town), and then leave him alone, to go the rest of the Way by himself; no: but the Spirit will be the Companion of the Soul, to secure it; a Conductor to the very Harbor and Haven itself.

Ibid. p. 65.

- 160 It is a Privilege of this Nation, that Merchants may have a Convoy, a Navy royal, it may be, to go out with them; but it will hardly come in with them; therefore there is not absolute Security in this Convoy. But whoever takes Christ, hath the Spirit to go in and out before him and with him; to go forth, to come back, to go all the Way with him: for He hath said, I will never leave thee nor forsake thee.

Ibid.

- 161 Merchants go to Sea. The End of their Voyage is, it may be, the Indias: but they have also Business in France, Holland, Spain, or Turkey; and they accordingly put in there. Now, their Business is not their Way to the End: but it is something they have to do, in the Way, before they come to their Journey's End. — Thus, all our Obedience and Righteousness are but so many several Businesses here, which we are to dispatch while we are in Christ (who is our only Way) toward Heaven: and, Christ Himself being our Way, He so provides for us, that our Business goes on. • *Ibid. p. 78.*

- 162 The Fountain of Christ's Blood is always open. We sin daily; and, every Day, we sue out our Discharge in Christ's Name. The best of God's Children make but too much Work for Pardonning Mercy.

Mercy. We contract new Filth, by walking up and down in a dirty, defiling World.

Dr Manton, vol.v. p.1075.

- 163 A Christian hath two Things to relieve him against all his distrustfull Fears and Cares; Adoption, and particular Providence. God is his Father; and such a Father, as is not ignorant of his Condition, nor mindless of it. And, therefore, though a Believer may have little or nothing in Hand, 'tis enough that his Father keepeth the Purse for him; whose Care extendeth to all Things and Persons; who hath the Hearts of all Men in His Hand; and who worketh all Things according to His own Will.

Idem. ibid. p.582.

- 164 If we trust God for our heavenly Inheritance, we may well trust Him for our daily Maintenance; which He vouchsafeth to the Birds of the Air, to the Beasts of the Field, and even to His Enemies. He that feedeth a Kite, will He not feed a Child? He that supplis his Enemies, will He not take Care of His Family? You would think that Person monstrously cruel, who should feed his Dogs, and starve his Children. This cannot, without Blasphemy, be imagined of our gracious and heavenly Father.

Ibid.

- 165 If God be your Father, you can want nothing that is good: but the Determination of what is good, must be left to His Wisdom; for we are not so fit to judge of it, nor to discern our own Good. We should, therefore, commit All to His fatherly Care and wise Providence. Indeed, He chuseth rather to profit us, than to please us, in His Dispensations: and 'tis our Duty to refer All to His Wisdom and Faithfullness.

Ibid.

- 166 If we have the Kingdom at last, it is no great Matter what we suffer by the Way.

Ibid. p.583.

34 EXCELLENT PASSAGES

- 167 When we love God most, our Dutys run on the most freely and sweetly: and when our Thoughts are most steep'd in the Love of God to us, we are then most likely to love Him abundantly in Return.

Dr Manton, vol.v. p.583.

- 168 'Tis foolish in us, to muse upon Vanity, when we have the Love of God to think of; to let the Mill grind Chaff, when there is such Plenty of Corn at hand.

Ibid. p.585.

- 169 A Christian, that roweth against the Stream of Flesh and Blood, is the World's Wonder, and the World's Reproof.

Ibid. p.588.

- 170 The Sons of God have much in Hand, and more in Hope.

Ibid.

- 171 God's People are too touchy, in looking so much for Respect from Men. It argues a secret Leaven of Pride, if they murmur when the World doth not esteem them. A Christian is an unknown Man in the World; and therefore should not take it ill, if he finds himself slighted.

Ibid. p.589.

- 172 'Tis better to have the Praise of evil Men's Hatred, than the Scandal of their Love and Approbation.

Ibid.

- 173 The World is glorious without; but the Church is glorious within: It's Splendor lieth not in large Possessions and great Revenues, but in a plentiful Effusion of Gifts and Graces.

Ibid.

- 174 Reproach is the Soil and Dung, whereby God makes His Heritage fruitfull.

Ibid. p.590.

- 175 Christians are too negligent, and do not live like those that are born of God. As it was said of Hannibal, when he was melting himself away in the Pleasures of Capua, that "there was Fire in him, "but it needed blowing;" so, in true Believers, there is Grace at the Bottom, but it needs a little stirring and quickening.

Ibid. p.591.

FROM EMINENT DIVINES. 35

- 176 The Wicked dwell more on the Faults of God's Children, than on their Graces : as the Flys settle on a fore Place ; and as Vultures fly over the Gardens of Delight, to pitch on a Carrion.

Dr Manton, vol. v. p. 591.

- 177 When a Pearl or a Diamond is defil'd with Dust or Mire, it's Lustre cannot be discern'd, 'till it is wash'd. When Corruptions are great, and Experiences small, a little Grace can hardly be discern'd : as a Needle is more difficult to be discover'd, than a Staff.

Ibid.

- 178 The Nettle mounteth on high ; while the Violet shrowds itself under its own Leaves, and is chiefly found out by it's Fragrancy. Let Christians be satisfied with the Honor that cometh of God only.

Ibid. p. 592.

- 179 Be contented with a mean Condition. This is not the Time for the Manifestation of the Sons of God. Though others that are wicked, may have a larger Portion and Allowance than you, yet God doth not misplace his Hands (as Joseph thought his Father did, *Gen. xlviii.*), but puts them upon the right Head, and assigns temporal Blessings to the right Persons. Ephraim is not preferr'd before Manasseh without Reason.

Ibid. p. 593.

- 180 Our Senses have their Happiness, as well as our Souls : and in Heaven, after the Resurrection, we shall have a glorify'd Eye, as well as glorify'd Minds. Many, out of Curiosity, desir'd to see Christ, in the Days of His Flesh : and some choice Apostles were admitted to see Him, at His Transfiguration. But, hereafter, it shall be the common Privilege of all the Faithfull. They shall then see Him, of whom they have heard so much, and of whose Goodness they have tasted, and whose Laws they have obey'd, and on whose Merits they have depended. *Ibid. p. 594.*

36 EXCELLENT PASSAGES

181 When God discovers Himself by Means, we know no more of Him than can be represented by those Means. If a Pipe should be put to a great Ocean, or River; the Cistern, or Conduit, can receive no more than the Pipe can convey.

Dr Manton, vol. v. p. 595.

182 For a Sinner, who has broke the Law, to expect to be fav'd by the Law he has broke, i. e. by Works of his own; is just as if a capital Malefactor, under Sentence of Death, should endeavor to sue out his Pardon upon the Footing of that very Act of Parliament by virtue of which he stands condemn'd.

Mr Madan, June 28, 1769.

183 The Heart of a true Christian is always the Seat of Grace, though he may not always be actually able to discern it. A Sun-dial is a Sun-dial; and the Characters are strongly mark'd upon it; though we cannot see which Way it points, but when the Sun shines upon it.

Ascrib'd to Mr Gwennap.

184 Paul was Nero's Prisoner, but Nero was much more God's: and, while God had Work for Paul, He found him Friends both in Court and Prison.

Gurnall's Christian Armor, vol. i. p. 3.

185 The best Way to be even with Satan and his Instruments, for all their Spite against us, is, by doing as much Good as we can, wherever we come.

Idem. ibid. p. 4.

186 It requires more Prowess, and Greatness of Spirit, to obey God faithfully, than to command an Army of Men; to be a Christian, than to be a Captain.

Idem. ibid. p. 6.

187 He is a bad Christian, who cuts the Coat of his Profession according to the Fashion of the Times, or the Humor of the Company he falls into.

Ibid. p. 8.

188 Many

- 188 Many stop short of Heaven, because they are ashamed to go thither in a Fool's Coat: for, Believers are always Fools, in the World's Account.

Gurnall's Christian Armor, vol. i. p. 9.

- 189 A Believer hath so much Opposition, in his Way to Glory, that he had need be well lock'd into the Saddle of his Profession, or he'll be soon dismounted.

Ibid.

- 190 The Christian must trust in a withdrawing God. The Boldness of Faith ventures into God's Presence, as Esther into Ahasuerus's, when no Smile is to be seen on His Face, no golden Sceptre of the Promise perceiv'd by the Soul. Yea, Faith trusts, not only in a withdrawing, but in a killing God. Now, for a Soul to make its Approaches unto God, by a Recumbency of Faith, even while God seems to fire upon it, and shoot His Frowns like invenom'd Arrows into it; is hard Work, and will try the Christian to purpose. Yet, such a masculine Spirit we find in that poor Woman of Canaan; who (as it were) took up the Bullets which Christ shot at her, and, with an humble Boldness of Faith, sent them back again to Him in her Prayers, *Isai.* l. 10. — *Job* xiii. 15.

Ibid. p. 10.

- 191 Many are soon engag'd in holy Dutys, and easily persuaded to take up a Profession of Religion; and as easily persuaded to lay it down: like the New Moon, which shines a little, in the first Part of the Night; but is down, before half the Night is over.

Ibid.

- 192 Say not, that thou hast Royal Blood in thy Veins, and art born of God; except thou canst prove thy Pedigree, by daring to be holy, in spite of Men and Devils.

Ibid. p. 12.

- 193 Seek for an establish'd Judgement in the doctrinal Truths of God. Some Persons are so unsettled, that every Wind blows them down, like loose Tiles

38 EXCELLENT PASSAGES

from the House-top. Blind Zeal is soon put to a shamefull Retreat; while holy Resolution, built on fast Principles, lifts up it's Head, like a Rock in the Midst of the Waves.

Gurnall's Christian Armor, vol. i. p. 13, 14.

- 194 Wealth and worldly Possessions are often an Hurt and fore Pull-back to Christian Professors: like some Soldiers, who, when they once meet with a rich Booty at the sacking of some Town, are spoil'd for fighting ever after.

Idem. ibid. p. 14.

- 195 The Christian, when fullest of divine Communications, is but a Glass without a Foot: he cannot stand, nor hold what he has received, any longer than he is held in the strong Hand of God.

Ibid. p. 16.

- 196 Whence must Fire descend, to thaw the Iciness of the Heart, but from Heaven? The Holy Spirit must breathe upon the Soul (as the Prophet stretch'd himself upon the dead Child), and then the Soul will come to some kindly Warmth, and heavenly Heat in it's Affections. He helps us to those Sighs and Groans, which fill the Sails of Prayer. *Ibid.* p. 17.

- 197 The Word preach'd, is like Samson's Riddle; we cannot unfold it, without God's Heifer. *Ibid.*

- 198 Indwelling Grace is, in this Life, but weak; like a King in the Cradle: which gives Advantage to Satan to carry on his Plots more strongly, to the Disturbance of this young King's Reign in the Soul. Yea, he would soon put an End to the War, in the Ruin of the Believer's Grace, did not God take the Christian into his own Guardianship and Protection.

Ibid. p. 19.

- 199 God brings His Grace into the Heart by Conquest. Now, as in a conquer'd City, though some yield and become true Subjects to the Conqueror; yet others plot, how they may shake off the Yoke: and therefore,

fore, the same Power, which won it at first, is requisite to keep it. The Christian hath an unregenerate Part, which is discontented at this new, supernatural Change in the Soul: so that, if God should not continually reinforce this His new-planted Colony of Graces in the Heart, the very Natives (I mean, the Corruptions) that are left, would come out of their Dens and Holes, where they lie lurking, and eat up all the Grace, which the holiest Person on Earth is possess'd of: It would be as Bread to these Devourers. *Gurnall's Christian Armor*, vol.i. p.19.

200 From whence come the sweet Consolations of Grace? What Friend sends them in? They are deriv'd, not from my own Cistern, nor from any Creature. 'Tis my God that hath been here, and left this delightfull Perfume of Comfort behind Him in my Bosom: my God, who has, unawares to me, fill'd my Sails with the Gales of His Spirit, and brought me off the Flats of my own Deadness, where I lay aground. O! 'tis His sweet Spirit, that held my Head and stay'd my Heart, in such an Affliction, or such a Temptation: else, I had sunk away, in a fainting Fit of Unbelief.—How can this chuse but endear God to a gracious Soul? *Ibid.* p.20.

201 God Himself is the Stability of our spiritual Strength. Were the Stock in our own Hands, we should soon prove broken Merchants. *Ibid.* p.21.

202 Our heavenly Father knows, that we are but leaking Vessels; when fullest of Grace, we could not hold it long, if left to ourselves: and therefore, to make all sure, He sets us under the Streamings-forth of His own Strength. *Ibid.*

203 The Rock followed the Israelites. Every Believer has Christ at his Back, following him with Strength as he goes, for every Condition and Tryal. *Ibid.*

- 204 As when a Child travels in his Father's Company, all is paid for, but the Father himself carries the Purse; so the Expences of a Christian's Warfare and Journey to Heaven, are paid and discharg'd for him by the Lord, in every Stage and Condition. Hence, the Believer cannot say, *This I did*, or *That I suffer'd*; but, *God wrought all in me and for me.*

Gurnall's Christian Armor, vol. i. p. 21.

- 205 By Nature, Man is utterly void of all Strength and Ability of doing any Thing, of himself, towards his own Salvation.

If a Ship, launch'd, rigg'd, and with her Sails spread, cannot stir 'till the Wind come fair; much less can the Timber, that lyes in the Carpenter's Yard, hew and frame itself into a Ship.

If a living Tree cannot grow, but by a Communication of Sap from the Root; much less can a dead Stake in the Hedge, which has no Root nor vegetating Principle, live of its own Accord.

In a Word, if a Christian, who hath the spiritual Life of Grace in him from God, cannot even *exercise* that Life, without the continual Influx of Strength from above; then, surely, one, *void* of this new Life, and *dead* in Trespasses and Sins, can never be able to *beget* Grace in himself, or *concurr* in the Production of it.

Ibid. p. 22.

- 206 Mankind lye cover'd beneath the Ruins of their lapsed State, and no more able to raise themselves from under their Weight of Guilt, than one, bury'd under the ponderous Rubbish of a fallen House, is able to free himself. The Holy Spirit finds Sinners in as helpless a Condition, as unable to repent, or believe on Christ for Salvation, as they were to purchase it.

Ibid. p. 23.

- 207 God will confound the Language of those Sons of Pride, who cry up the Powers of Nature; as if
Man,

FROM EMINENT DIVINES. 41

Man, with the Slime of his own Freewill, and the Bricks of his own Self-Righteousness, was able to rear up a Building whose Top might reach to Heaven itself.

Gurnall's Christian Armor, vol. i. p. 23.

- 208 When thou art enlarg'd in Duty, supported and most assisted in thy Christian Course; remember, that thy Strength lyes in God, not in thyself. When thou hast thy best Suit on, thy best Suit of Spirituality and Strength, remember who made it, who paid for it, and who gave it thee. Thy Grace, thy Comfort, is neither the Work of thy own Hands, nor the Price of thy own Desert. Be not, therefore, proud of that which belongs to another, even God. Divine Assistance will be suspended, if it becomes a Nurse to Pride. *Ibid.*

- 209 God hides Himself, and His Providence, behind second Causes. *Ascrib'd to Mr Rollin.*

- 210 Justification by Christ's Imputed Righteousness, is the Centre-arch of that Bridge, by which we pass out of Time into a blissful Eternity.

Mr Ryland, July 3, 1769.

- 211 If God is with you, you will want neither Company nor Comfort.

Said to me, many Years ago, by my late Rev. and dear Friend, Mr James Rutherford.

- 212 To a lively Believer, who enjoys continual Fellowship with God, every Day is a Sabbath, and every Meal a Sacrament. *A Saying of the late Mr Hervey's.*

- 213 Had I all the Faith of the Patriarchs, all the Zeal of the Prophets, all the good Works of the Apostles, all the holy Sufferings of the Martyrs, and all the glowing Devotion of the Seraphs; I would disclaim the whole, in Point of Dependence, and count all but Dross and Dung, when set in competition with the infinitely

42 EXCELLENT PASSAGES

infinitely precious Death and infinitely meritorious Righteousness of the Lord Jesus Christ.

A Saying of Mr Hervey's.

- 214 In Point of Acceptance with God, there is but one and the same Way, for the Saint and the Sinner, the Oyfter-woman and the Philosopher; even the Blood and Obedience of God's co-equal Son.

Mr Ryland, July 4, 1769.

- 215 I had rather be a Means of comforting one of God's dear Children, than gain the Applause of a Nation.

Idem.

- 216 When Dr THOMAS GOODWIN was told of the Death of his Nephew, *John Goodwin*; he answer'd, "Then, I trust, there's another Soul gone to Heaven." Gone to Heaven, Sir, reply'd the Person; why he was a rank Arminian. "True," rejoin'd the Doctor; "but he's not an Arminian now." *Told me by Mr Hitchin, July 4, 1769.*

- 217 As a Father, when the Way is rugged and difficult, gives his Child his Arm, to hold by; so doth God reach forth His Almighty Power, for His Saints to exercise their Faith upon. *Gurnall, vol. i. p. 25.*

- 218 The Power of God is that *Shoulder* (Luke xv. 5.), on which Christ carries His Sheep home, rejoicing all the Way as He goes. The everlasting Arms of His Strength are those *Eagle's Wings*, on which the Saints are both tenderly and safely conveyed to Glory. *Ibid. p. 30.*

- 219 He, that hath God's Heart, shall not want His Arm. [Whom God loves, He sustains, protects, and guides.]

Ibid. p. 31.

- 220 An Heathen could say, When a Bird (scar'd by an Hawk) flew into his Bosom for Refuge, "I will not kill thee, nor betray thee to thy Enemy, seeing thou flyest to me for Sanctuary." Much less will God either slay, or give up, the Soul, that takes Sanctuary in His Name! *Ibid. p. 33.*

221 Suppose

221 Suppose a King's Son should get out of a besieged City, and leave his Wife and Children behind, whom he loves as his own Soul; would this Prince, when arriv'd at his Father's Palace, delight himself with the Splendor of the Court, and forget his Family in Distress? No; but, having their Crys and Groans always in his Ears, he would come post to his Father, and entreat him, as ever he lov'd him, that he would send all the Force of his Kingdom to raise the Siege, and save his dear Relations from perishing.—Nor will Christ, though gone up from the World, and ascended into His Glory, forget His Children for a Moment, that are left behind Him.

Gurnall, vol. i. p. 34.

222 The Name of God is the Believer's Harbour; where he may betake himself as boldly, as a Man steps into his own House when overtaken by a Shower.

Ibid. p. 36.

223 Wait patiently on God, 'tis becoming of a dutifull Child, when he hath not presently what he writes for to his Father, to say, "My Father is wiser than I; "His own Wisdom will tell Him, *what* and *when* to "send to me." Oh, Christian! thy heavenly Father hath gracious Reasons, which hold His Hands for the present; or else thou had'st heard from Him e'er now.

Ibid. p. 46.

224 God may sometimes communicate less of His assisting Strength, that He may shew the more of His supporting Strength, in upholding weak Grace.

Ibid. p. 47.

225 It may be, thou art a poor, trembling Soul: thy Faith is weak, and thy Assaults from Satan strong; thy Corruptions great, and thy Strength little; so that in thy Opinion, they rather gain Ground on thy Grace, than give Ground to it: yea, every now and then, thou art apt to dread, that thou shalt, one Day,

Day, be cast as a Wreck on the Devil's Shore. And yet, to this Day, thy Grace lives. [Thou art still longing, panting, desiring, wishing, and groaning for God.] Is it not worth while to turn and see this strange Sight? A broken Ship, with Masts and Hull rent and torn, full of Leaks; yet tow'd along by Almighty Power, through a tempestuous Sea (nor tempestuous only, but thick set with Armadas of Sins, Afflictions, Doubts, and Temptations), safely into God's Harbour! To see a poor rush Candle, in the Face of the boisterous Winds, and liable to the frequent Dashes of quenching Waves, yet not blown out! In a Word, to see a weak Stripling in Grace held up in God's Arms, 'till all Enemys are under his Feet! This is the Lord's Doing, and 'tis marvellous in our Eyes.

Gurnall, vol.i. p.47.

- 226 Attend diligently on Ordinances; yet, beware of putting Ordinances in God's Stead. Hath not thy Heart said, "I will go and hear such a Man, and "get Comfort, and get Strength?" No Wonder that you find yourself weak, barren, and unfruitfull. How should Means and Ministers help thy Soul, except the LORD help? Christ Himself keeps the Key of his Wine-cellar. His ministring Servants cannot so much as make you drink, when you come to His House, and therefore, poor Soul, stop not short of Christ; but press through all the Crowd of Ordinances, and ask to see Jesus, to speak with Jesus, and to touch Him: so will Virtue come out from Him to thee.

Ibid. p.48.

- 227 Pride stops up the Conduit of Divine Communications. If the Heart begin to swell, 'tis Time for God to hold His Hand, and turn the Cock: for all that is pour'd on such a Soul, runs over into self-applauding; and so becomes as Water spilt, in regard of any Good it doth the Creature, or any Glory it brings to God.

Ibid. p.49.

228 A proud

- 228 A proud Heart and a lofty Mountain are never fruit-
full. *Gurnall, vol. i. p. 49.*
- 229 Well may God suffer thee to lose thy Locks, when
thou darest wilfully to lay thy Head in the Lap of
Temptation. *Ibid. p. 50.*
- 230 If once (like Hezekiah) we call in Spectators to see
our Treasure, and grow proud of our Gifts and
Comforts; then is it high Time for God, if he loves
us indeed, to send some Messengers to carry these
away from us, which carry our Hearts away from
Him. *Ibid.*
- 231 When thou canst get no Comfort in Hearing, nor
Ease to thy Spirit in Praying, and yet growest more
eager to hear, and art more frequent in Prayer; Oh,
Soul, great are thy Faith and Patience! *Ibid. p. 51.*
- 232 When thou art at the greatest Pinch, Strength shall
come. When the last Handfull of Meal was dress-
ing, then was the Prophet sent to keep the Widow's
House. *Ibid.*
- 233 Grace, embellish'd with Gifts, is the more beauti-
full; but Gifts, without Grace, are only a richer
Spoil for Satan. *Ibid. p. 59.*
- 234 On Earth, God's People have their respective Homes,
and particular Places of Residence: but, when we
come to Heaven, one Home shall hold us all.
Mr Holmes, in Convers. with me, Lond. July 10, 1769.
- 235 This is properly to be *righteous overmuch*, when we
pretend to correct God's Law, and add Supplements,
of our own, to His Rule. *Gurnall, vol. i. p. 60.*
- 236 Herod fear'd John, and did many Things. Had he
fear'd God, he'd have labor'd to have done every
Thing. *Ibid. p. 62.*
- 237 I cannot commit Sin, but I must set my Foot on the
Law of my Maker. I cannot gratify my Lusts, but
I must go over my bleeding Savior. Therefore,
away, foul Tempter: I hate both thee and thy Mo-
tions. *Ibid.*

46 E X C E L L E N T P A S S A G E S

238 If Satan cannot please a Sinner with his naked State of Profaneness; he'll endeavor to put him off with something like Grace, with a Pharisaical Profession, and a Pharisaical Round of Dutys; such as shall neither benefit the Sinner, nor do Satan any Hurt. Too many are persuaded to sit down content with this; like Children that cry for a Knife, or a Dagger; and are as well pleas'd with a bone Knife, or a wooden Dagger, as with the best of all.

Gurnall, vol. i. p. 66.

239 Humanly speaking, 'tis harder to work savingly on a Pharisee, than on a Libertine. The former hath more to forego, than the latter. The profane Person hath but his Lusts to deny; the other hath his Dutys to renounce, and a long Train of seeming Graces. Oh, how difficult is it to persuade such an one to alight and hold Christ's Stirrup, whilst he and all his patch'd-up Performances are made as Dust under Christ's Footstool. *Ibid.* p. 67.

240 None will have such a dreadful Parting from Christ, in the last Day, as they, who by Profession, went half-way with Him, and then left Him.

Ibid. p. 68.

241 'Tis sad, when after spiritual Enlargements, and the Performance of spiritual Dutys, Believers are off their Guard, and negligent in honoring God by good Works, in the Sight of all Men: when, like Moses, they no sooner come down from the Mount, than they turn, and break the Tables of the Law. Oh, Christians, either vindicate the Name of Christ (whose Banner you would seem to march after), by the Holiness of your Conversations; or honestly throw away your Profession of Godliness, and your seeming Zeal for Christ, by which you have drawn the Eyes of the World upon you. *Ibid.* p. 69.

242 Joseph

- 242 Joseph was alive, though his Coat was brought bloody to Jacob : and so are the Sins of an Hypocrite, after all his mortify'd Looks in Duty, and all his Outcry against Iniquity.

Gurnall, vol. i. p. 69.

- 243 True Grace, when weakest, is stronger than false, when strongest.

Ibid. p. 70.

- 244 The slow Motion of a living Man (though so feeble, perhaps, that he cannot go a Furlong in a Day), yet coming from Life, imports more Strength than is in a Ship, which (though it sail swiftly) hath its Motion from without. Thus, possibly, an Hypocrite may exceed a true Christian, in the Bulk and Outside of a Duty ; yet, because his Strength is not from spiritual Life, but from some Wind and Tide abroad, that carries him on, while the Christian's is from a Divine Principle within : therefore the Christian's Weakness is stronger than the Hypocrite in his greatest Enlargements.

Ibid.

- 245 The true Christian, by his godly Sorrow, shews himself a Conqueror of that Sin by which he was overcome ; while the Hypocrite, by his Pride, shews himself a Slave to a worse Lust, than that he exclaims against. While a Christian commits a Sin, he hates it ; whereas an Hypocrite loves it, while he forbears it.

Ibid.

- 246 When true Grace is under the Foot of a Temptation, it will, even then, stir up a vehement Desire of Revenge, like a Prisoner in the Enemy's Hand, who is thinking and plotting how to get out ; waiting and longing, ev'ry Moment, for an Opportunity of Deliverance, that he may again take up Arms. " O " God, remember me," saith Samson, " this once, " I pray Thee ; and strengthen me, that I may be " avenged on the Philistines, for my two Eyes," *Judges* xvi. 27. Thus prays the gracious Soul, that God would spare him and strengthen him, that he may

48 EXCELLENT PASSAGES

may be avenged for his Pride, Unbelief, and all those Sins, by which he has dishonor'd God.

Gurnall, vol. i. p. 71.

- 247 True Faith is of a working, stirring, lively Nature. *Fides pinguescit Operibus*, saith LUTHER. Faith, is, in some Sort, nourished by an holy Life. As the Flesh, which clothes the Frame of Man's Body, though it receives it's Heat from the Vitals within, yet condares to preserve the very Life of those Vitals [by a kindly Reciprocation of Influence]; so, Works evangelically good, and Actions truly gracious, though they have their Life from Faith, are yet powerfull Helps to maintain the Liveliness of Faith. We sometimes see a Child nursing the Parent that bore him: and therein he performs but his Duty.

Ibid. p. 72.

- 248 Knowledge of Gospel Doctrines is the Candle, without which Faith cannot see to do it's Work.

Ibid. p. 73.

- 249 If Discretion sit not in the Saddle, to rein and bridle in thy Zeal; thou wilt soon be hurry'd over Hedge and Ditch, 'till thou fallest down some Precipice, or other, by thy irregular acting.

Ibid.

- 250 A Soul, impatient under Affliction, is like the Devil in his Chains, who rages against God while he is fetter'd by Him.

Ibid. p. 74.

- 251 The Spirit of Christ sweetly calms the Soul of a suffering Believer, not by taking away all Sense of Pain, but by overcoming it with the Sense of His Love.

Ibid.

- 252 Earth, Earth is what worldly Men never think they have enough of, 'till Death comes and stops their Mouth with a Shovelfull of Earth digg'd out of their own Grave.

Ibid. p. 78.

- 253 Some do, in this Life, conceit that they are already perfect. The Way, by which God cures this Phrenzy of Pride, we have in these Days seen to be somewhat like

like that in Nebuchadnezzar, namely, to give them the Heart of a Beast; I mean, by suffering them, for a Time, to fall into gross, beastly Practices: herein showing them, how far they are from that Perfection they dream'd of so vainly. *Gurnall*, vol. i. p. 78.

- 254 It is a greater Act of Grace, for God to work Conversion in a Sinner, than to crown that Conversion with Glory. It is more gracious and condescending in a Prince to marry a poor Damsel, than, having marry'd her, to clothe her like a Princess. He was free, to do the first, or not; but his Relation to her pleads strongly for the other. God might have chosen, whether He would have given thee Grace, or no; but, having done this, thy Relation to Him, and His Covenant with thee in His Son, do oblige Him to add more and more, 'till He hath fitted thee as a Bride for Himself in Glory.

Ibid. p. 17.

- 255 The late Dr GROVESNOR, being at the Funeral of Dr WATTS, a Friend said to him, "Well, Dr Grovesnor, you have seen the End of Dr Watts; and you will soon follow: what think you of Death?"—"Think of it," reply'd the Doctor; "why, when Death comes, I shall smile upon *Death*, if God smiles upon *me*."

Told me by Mr Ryland, July 11, 1769.

- 256 When Dr GILL first wrote against Dr ABRAHAM TAYLOR, some Friends of the latter call'd on the former, and dissuaded him from going on; urging, among other Things, that *Gill* would lose the Esteem, and, of Course, the Subscriptions, of some wealthy Persons who were *Taylor's* Friends. "Don't tell me of losing," said *Gill*; "I value nothing, in comparison of Gospel-truths. I AM NOT AFRAID TO BE POOR."

Told me by Mr Ryland.

50 EXCELLENT PASSAGES

- 257 When a Pump is dry, a Pail of Water, thrown into it, will fetch it again. If your Soul is in a dry, cold Frame, get a lively Christian to tell you his Experience: the Fire will, probably, catch from his Heart to your's. *Mr Ryland, July 7, 1769.*
- 258 The Souls of the Elect were fav'd upon Trust, for four thousand Years. The Father gave Credit to Christ, and glorify'd His Saints, on the Footing of a Sacrifice not then offer'd up, and of a Righteousness not then wrought. Christ also, in the Days of his Flesh, went on Credit with His Father, every Time He said to a Sinner, "Thy Sins are forgiven thee," previous to His offering of Himself on the Cross. *Mr Ryland, July 11.*
- 259 There is an internal Dignity in Sanctification, which is attended with a Satisfaction, Fortitude, and Greatness of Mind, which the Wicked know nothing of. *Idem.*
- 260 As Jonah's Gourd wither'd in the *Morning*, when he hop'd for most Benefit by it against the ensuing Heat of the Day; so the Blessings of this World frequently wither, when we expect to find most Freshness in them, and to receive most Refreshment from them. *Dr Arrowsmith's Chain of Principles, p. 10.*
- 261 The two Sons of the first Man carry'd in their Names a Memorandum of what they and their Posterity were to expect. *Cain* signifies *Possession*: and *Abel* signifies *Vanity*, or *Emptiness*. All worldly Possessions are, at once, empty and vanishing; unsatisfactory while they continue, and liable to a speedy Decay. *Idem. p. 11.*
- 262 I could not help being affected with that noble Passage in a Christian Writer; "If all the Enjoyments
" in the World were to be sold together in one Lot,
" they would not be worth even the Labor of a
" Man's

“ Man’s opening his Mouth, to say, I will not buy
“ them.”

Dr Arrowsmith’s Chain of Principles, p.12.

263 Among Men, a little Science will make a great
Shew : but he only is wise, in God’s Esteem, who is
wise unto Salvation. *Ibid. p.14.*

264 Give me a Man as full of Policy, as was *Achitophel*;
as eloquent, as *Tertullus*; and as learned, as the
Athenians were in St Paul’s Time: yet, if, with
Achitophel, he plot against the People of God; if,
with *Tertullus*, he have the Poyson of Asps under his
Lips; and, with the *Athenians*, be given to Supersti-
tion; for all his Policy, Eloquence, and Learning,
I am bold to call him, in Scripture-Language, A
FOOL. *Ibid.*

265 When the Worldly-wise have div’d into the Bottom
of Nature’s Sea, instead of coming up laden with
Pearls of Price, they return with nothing but Hand-
fulls of Shells and Gravel. *Ibid. p.17.*

266 Knowledge and good Parts, under the Management
of Grace, are, like the Rod in Moses’s Hand,
Wonder-workers; but turn to Serpents, when they
are cast upon the Ground, and employ’d in pro-
moting earthly Designs. *Ibid.*

267 Learning, in religious Persons, like the Gold that
was in the Israelites’ Ear-rings, is a most precious
Ornament: but, if Men pervert it to base Ends, or
begin to make an Idol of it (as they did a golden
Calf of their Ear-rings) it then becomes an Abo-
mination. *Ibid.*

268 As, when an Army of Men come to drink at some
mighty River, there is no Want, but all go satisfy’d
away; whereas, had they come to a paltry Brook,
they would not have found Water enough to quench
the Thirst of each: so, created Things are narrow
Brooks, or, rather, *broken Cisterns*; from which Im-
mortal Souls cannot but return empty, dissatisfy’d,

and disappointed. But Christ hath a River of Love and Joy and Peace, whereof He gives His Followers to drink; and, drinking whereof, they are easy, safe, and happy.

Dr Arrowsmith's Chain of Principles, p. 20, 21.

- 269 We must not expect more from any Thing than God hath put into it. He never intended to put the Virtue of Soul-satisfying, into any mere Creature: but hath reserv'd to Himself, Son, and Spirit, the Power of satisfying the Souls of Men, of contenting and making them happy, as a Principal Branch of His own Divine Prerogative. To such as expect it elsewhere, that Person or Thing they rely upon, may say to them, as Jacob to Rachel, *Am I in God's Stead?* *Ibid. p. 21.*
- 270 None can render our Souls happy, but God who made them; nor any give Satisfaction to them, but Christ who gave Satisfaction for them. *Ibid. p. 22.*
- 271 Our Souls were, at first, fashion'd after the Image of God; and nothing short of Him who is styl'd *The Brightness of His Father's Glory, and the express Image of His Person*, can replenish them. Just as when there's a curious Impression left upon Wax, nothing can adequately fill the Dimensions and Lineaments of it, but the very Seal that stamp'd it. *Ibid.*
- 272 Other Things may cumber the Mind; only the Knowledge and Love of God in Christ can content it. *Ibid.*
- 273 As soon may a Trunk be fill'd with Wisdom, as a Soul with Wealth: and as soon might bodily Substances be nourished with Shadows, as rational Spirits be fed with Bodys. *Ibid.*
- 274 The Motion of immortal Souls is, like that of the celestial Bodys, purely *circular*: they rest not, without returning back to the same Point from whence they issu'd; which is the Bosom of God Himself. *Ibid.*

- 275 Sick Persons are often sent, by Physicians, to their native Soil ; that they may again breathe that original Air they drew when born at first. The Spirit of Man was first breath'd into him by the Father of Spirits ; and Heaven is the Believer's native Place : nor can sick Souls be cur'd, 'till God is enjoy'd, and Heaven in Him.

Dr Arrowsmith's Chain of Principles, p. 23.

- 276 God would not rest from His Works of Creation, 'till Man was fram'd ; nor can Man rest from His longing Desires of Indigence, 'till God is possess'd.

Ibid. p. 24.

- 277 Enquire of Saints yet *militant* on Earth, wherein their Happiness consists ? Their Answer will be, " In having Fellowship with the Father, and with " His Son Jesus Christ."

Again, could we ask those Saints, whose Spirits are now glorify'd and *triumphant* in Heaven, what it is that renders their Heaven so glorious, and their Glory so incomprehensible ? They'd answer, that it is because they have now attain'd a complete Enjoyment of that all-sufficient, all-satisfying, ever-blessed, and ever-blessing Object, GOD IN CHRIST.

Ibid.

- 278 The Creatures, like deceitfull Streams, frustrate the thirsty Traveller's Expectation. They delude us, (like the Monument of Semiramis) with many a promising Motto, as if they would give us Peace and Ease of Heart : but, when we come to look within, instead of Contentment, they afford us nothing but Conviction of our Folly in expecting Satisfaction from them, or from any Thing short of God.

Ibid. p. 27.

- 279 As no temporal Blessing is good enough to be a Sign of eternal Election ; so no temporal Affliction is bad enough to be an Evidence of Reprobation : for the

54 EXCELLENT PASSAGES

dearest Son of God's Love was a Man of Sorrow^s and acquainted with Grief.

Dr Arrowsmith's Chain of Principles, p. 38.

- 280 Faith can support, when Nature shrinks; Faith can call God Father, when He frowns; and make some Discovery of a Sun, through the darkest Cloud.

Ibid. p. 39.

- 281 Even when a Believer sees no *Light*, he may feel some *Influence*; when he cannot close with a *Promise*, he may lay Hold on an *Attribute*, and say, "Though both my Flesh and Heart fail, yet Divine Faithfulness and Divine Compassions fail not. Though I can hardly discern, at present, either Sun, Moon, or Stars; yet will I cast Anchor in the Dark, and ride it out, 'till the Day break, and the Shadows flee away."

Ibid.

- 282 What can we wish for in an Heritage, that is not to be found in God? Would we have large Possessions? He is Immensity. Would we have a sure Estate? He is Immutability. Would we have a Term of long Continuance? He is Eternity itself.

Ibid. p. 41.

- 283 God is a Portion, of which His People can never be robb'd. *Impoverish'd* you may be, but not *undone*; *discourag'd*, but not *disinherited*.

Ibid. p. 42.

- 284 Self is the Principle, Motive, or End, of every Action done by a natural Man.

Dr Gifford in Conversation, July 14, 1769.

- 285 Though a gracious Soul may not always enjoy sensible Communion with God, in the Ordinances; yet it has always this good Sign, that it cannot be easy and satisfy'd without It.

Idem.

- 286 The more we know of God, the more we shall desire to resemble Him in Holiness. Whoever truly loves another, will desire to be like the Person he loves, and to do what that Person likes.

Mr Madan, July 14.

287 From

287 From Justification, arises our Title to Heaven; from Sanctification, arises our Meetness for it. A King's Son is heir apparent to his Father's Crown. We'll suppose the young Prince to be educated with all the Advantages, and to be Possessor of all the Attainments, that are necessary to constitute a complete Monarch. His Accomplishments, however great, do not entitle him to the Kingdom; they only qualify him for it: so the Holiness and Obedience of the Saints are no Part of that Right, on which their Claim to Glory is founded, or for which it is given; but a Part of that spiritual Education, whereby they are fitted and made meet to inherit the Kingdom prepar'd for them from before the Foundation of the World.

Mr Madan, July 14.

288 Saving Grace is a Portion that can never be spent, or run out. The more we live upon it; and the more Use we make of it, the greater are our Abundance, Comfort, and Enjoyment.

Mr Walker (of Horsington), July 14, 1769. London.

289 Better to wear out, than to rust out.

Ascrib'd to Bp Cumberland.

290 There is no Part of our dreadful Disease and Misery, as Sinners; for which there is not an all-sufficient Remedy, in the Perfections which Jesus possesses, and the Offices He sustains, for the Salvation of His Church. *Venn's Compl. Duty of M. p. 190.*

291 As soon as Pride is humbled enough, not to enter into Controversy with God about the Justice of His own Declarations; every Man confesses himself a guilty Sinner, in Danger of eternal Ruin.

Idem. p. 191.

292 Though Men, of the lowest Stations, have, generally, the fewest Troubles; yet it was not so with Christ. His Case was alike remote, both from the Grandeur of Princes, and from the Tranquillity of the Vulgar. Pre-eminence in the vast Multitude of

56 EXCELLENT PASSAGES

his Sorrows, and the first Place among the Afflicted and Oppressed, was His Distinction.

Venn's Compl. Duty of M. p.194.

- 293 Is it possible for us to imagine, that Christ came into the World at random, that He dy'd at fixes and sevens, and that the Efficacy of what He did and suffer'd depends on a Peradventure? No: He dy'd for elect Persons; and all shall be sav'd, for whom He dy'd. Was the Business of Salvation suspended on the Will of Man, or of the Devil, not a single Soul would ever get to Heaven.

Mr Madan, in Conversation, July 18, 1769.

- 294 "My Heart," says David, "shews me the Wickedness of the Ungodly." As Face answers to Face in a Glass; so the Heart of Man to Man. When a Believer considers the Vileness of his own Heart, by Nature; he does not wonder, so much, that others fall, as that he himself is kept from falling.

Idem.

- 295 If you have to do with a stupid, harden'd, unawaken'd Sinner, set the Terrors of the Law before him, without Mercy: endeavor, by Corrosives, to eat down the proud Flesh of his Heart. But, when you meet with a Sinner, whose Soul is pierc'd, humbled, and touch'd to the Quick with a pungent Sense of Sin; set before him the Love and Tendernefs, the Blood and Righteousness of the Compassionate and Almighty JESUS. Nothing but the Balm of Gilead, and the Lenitives of the Gospel, belong to such a Person.

Idem.

- 296 Ministers are, in general, apt to make too wide a Distinction between *Seekers* and *Believers*, A Man must have some Degree of saving Grace, and of true Faith, before ever he can seek Christ in earnest.

Idem.

- 297 The greater our Sanctification is, and the more advanced we are in Holiness, the more we shall feel our Need of free Justification.

Mr Hitchin, in Conversation, July 18.

- 298 An Architect cannot say to his Rule, his Line, or other Instruments, "Go, build an House." He must, first, take them into his own Hand, e'er the wish'd-for Effect will follow. What are Ministers of God but mere Instruments? And, if ever they are usefull in building up the Church of Christ, 'tis His own Hand must make them so. *Idem.*

- 299 Before God enlighten'd me into the Righteousness of Christ, and Justification by it; I us'd to wonder, how it was, that, seeing Christ liv'd thirty-three Years and six Months upon Earth, only His Death, or, at most, the last Week of His Life, should be of any Avail for the Salvation of Sinners. But, blessed be God, I have long seen, that Christ was, all that Time, working out a perfect Obedience for my Acceptance with the Father. "By the Obedience of One shall many be made Righteous," is a Text that amply accounts for His having spent above thirty-three Years below, previous to His Crucifixion: and is a Truth, by which my Soul is nourished and fed to Life everlasting.

Mr Romaine, in Conversation, July 18, 1769.

- 300 Young Zeal, and old Knowledge, make that Christian both happy and usefull, in whom they meet.

Mr Russell, July 19, 1769.

- 301 Oh, trembling Believer! if Satan should, at any Time, move thee to doubt of thy Election, answer him, by telling him, That he was never of God's Cabinet-Council. *Anonym.*

- 302 Before you go to the University, you ought to go to School. Don't meddle with Election and Predestination,

58 E X C E L L E N T P A S S A G E S

destination, 'till you have experienc'd something of Divine Grace in your effectual Vocation.

Ascrib'd to Mr Bradford, the Martyr.

303 Prove your Conversion, and you need not doubt of your Election. *Mr Joseph Allein.*

304 Whilst thou art unconverted, thy Body is but the living Coffin of a dead Soul. *Idem.*

305 The full Assurance of Faith consists in a feeling Application to Christ, or taking Christ to myself: being persuaded, that, by God's free Gift, Jesus Christ is mine; that I shall surely have Life and Salvation by Him, a Life of Holiness and a Life of Happiness; and that whatever Christ did and suffer'd for the Redemption of any one of the Human Race, He did the same for *me*; he did and suffer'd as much for *me*, as for any Soul in all the Creation of God.

Mr Ryland, on the Full Assurance of Faith, p. 1.

306 Faith TAKES GOD AT HIS WORD, and depends upon Him for the whole of Salvation. God is good, and therefore He *will* not; He is true and faithfull, therefore He *cannot* deceive me. I believe, that He *speaks* as He *means*, and will *do* what He *says*: for which Reason, let me be strong in Faith, giving Honor to God, and rejoice with Joy unspeakable and full of Glory. *Idem. p. 3.*

307 Vigorous Faith is not govern'd by sensible Appearances. It looks through all the terrifying Aspects of Things, to an invisible, ever-present God; a God, who has left nothing to an After-thought in his Decrees, nor is ever a Moment too late in His Actions. *Idem. p. 6.*

308 The full Assurance of Faith triumphs over all base Suspicions of God's Fidelity to His Promises. It disdains the vile Imagination of God's being fickle in His Purposes, or false to His Word. Faith meets God in the Bible, Eye to Eye, and Heart to Heart. The Actings of the Believer's Soul correspond to the
tender

tender and generous Actings of God's Soul in Scripture-Promises.

Mr Ryland, on the Full Assurance of Faith, p.7.

- 309 The longer a Believer hath neglected Prayer, the harder he finds it to pray: partly, through Shame: for, the Soul, having play'd the Truant, knows not how to look God in the Face: and, partly, through the Difficulty of the Work, which is doubly hard to what another finds, who walks in the Exercise of his Graces. It requires more Time and Pains for him to tune his Instrument, when all is out of order, than for another to play the Lesson.

Gurnall, vol. i. p.82.

- 310 God sets the Christian at Work, and then meets him in it. *Ibid. p.85.*

- 311 There are some Inns, which are never empty; but, as fast as one Guest goes out, another comes in. Such is the Heart of an unregenerate Man: as soon as one Lust is served, another is calling for Attendance. *Ibid.*

- 312 As some Believers exercise Grace, more than others; so, in the prophane World, there are greater Traders in Sin, than others: who return more Wrath in a Day, than others in a Month. *Ibid.*

- 313 He that hath Clothes will surely wear them, and not be seen naked. Men talk of their Faith, Repentance, and Love to God: these are precious Graces; but why don't such Persons let us see these Graces walking abroad in their daily Conversation? Surely, if such Guests were in thy Soul, they'd look out sometimes at the Windows, and be seen abroad in this Duty, or in that holy Action. *Ibid. p.87.*

- 314 Grace is of a stirring Nature; and not a dead Thing (like an Image) which you may lock up in a Chest, and no-body know what God you worship. No; Grace will shew itself: it will walk with you, and talk

60 EXCELLENT PASSAGES

talk by you, in all Places and Companys; it will buy with you, and sell with you, and have an Hand in all your Enterprizes. 'Tis too much alive, to be smother'd. *Gurnall, vol.i. p.87.*

315 O loose Professor! be not angry if we at least question whether we ought to style thee a Christian. The Name of Christ is too holy and sacred, to be written on a rotten Post. *Ibid. p.88.*

316 Either exercise thy Graces, or Satan will exercise thy Corruptions: as one Bucket descends, the other rises. *Ibid.*

317 A Believer's holy Deportment often gives a Check to the Sins of others. The Prophane stand in Awe, when Grace comes forth, and sits, like a Ruler in the Gate, to be seen of all that pass by. *Ibid. p.89.*

318 No sooner is the new Creature born, no sooner is a Sinner converted, than the old Dragon throws out a Flood of Temptation after him. *Ibid. p.91.*

319 When a Christian is about some notable Enterprize for God's Glory, then will Satan lye, like a Serpent in the Way, or as an Adder in the Path, to bite the Horse's Heels, that the Rider may fall backward. *Ibid. p.93.*

320 There were two remarkable Periods in Christ's Life; His *Intrat*, and His *Exit*: His Entrance into His public Ministry, upon His Baptism; and His Departure out of Life, by Crucifixion. At both Seasons, we find the Devil most fiercely encountering Him. — The more public thy Place, O Christian! and the more eminent thy Services for God; the more, thou may'st expect, the grand Adversary will plot against thee. *Ibid.*

321 If you would not fall into Sin, don't walk or sit by the Door of Temptation.—Naomi sent her Daughter to lye at Boaz's Feet; well knowing that, if he endur'd

endur'd her there, there would be Hope of his taking her to his Bed at last.—If a Christian permits a sinful Object to come too near him, Satan is in a fair Way of gaining all he wants.

Gurnall, vol. i. p. 93, 94.

322 After great Manifestations of God's Love, 'tis usual for the Tempter to be unusually busy—So weak is the Constitution of Grace below, that we cannot, of ourselves, bear either the Smiles or the Frowns of God, without some Degree of Danger.—If God smile, and open Himself familiarly to us, then we are prone to grow high and wanton : if He frown, then Faith sinks and Hope sickens. Thus, exalted Manifestations, like bright Weather and warm Air, are follow'd by the Weeds of Corruption : and the other, like a sharp, intense Frost, nips and almost kills the Flowers of Joy, Peace, and Comfort. *Ibid.* p. 94.

323 When the Coat of a Saint is cleanest, the Devil is most desirous to roll him in the Mire.

Ibid. p. 95.

324 Satan is never likely to do more Mischief, than when he puts on Samuel's Mantle. *Ibid.*

325 Many have yielded to go a Mile with Satan, who never intended to go with him twain : but, when once on the Way with him, have been enveigled further and further, 'till they know not how to leave him. Thus he leads poor Creatures down into the Depths of Sin, by winding Stairs, so that they see not the Bottom and End of that, to which they are going. *Ibid.* p. 98.

326 Satan's Temptations on Christ, were like the Motions of a Serpent on a Rock (*Prov.* xxx. 19.) ; which make no Impression, and leave no Dent nor Trace behind them. — But, on us, they are as the Motions of a Serpent on Sand, or Dust : they make a Print, and leave a Stain, on the Imagination at least, if not on the Heart. *Ibid.* p. 99.

327 Temptations

62 EXCELLENT PASSAGES

- 327 Temptations should send a Saint to his Castle, as the Sight of a Dog frightens the Rabbit to her Burrough.
Gurnall, vol. i. p. 100.
- 328 If a Minister be erroneous, how should the Flock be found? No readier Way to destroy a whole Town, than by poisoning the Cistern, at which they draw their Water. *Ibid. p. 102.*
- 329 How shall the Prophane be harden'd in their Sins? Let the Preacher but sow Pillows under their Elbows, and cry, Peace, Peace; and all is done. How may the Worship of God come to be neglected? Let Hophi and Phineas be scandalous in their Lives, and Men will soon come to abhor the Off'ring of the Lord *Ibid.*
- 330 Christ compares the Errors of the Pharisees to *Leaven*. Why so? Because of it's secret Mixture with the wholesome Bread. You do not make your Bread all of Leaven; for then none would eat it: but you mingle it skillfully, and, by that Means, both go down together. Thus our Lord intimates, that the Pharisees mixt their Errors with many Truths; and therefore directed them to beware, lest, with the Truths, they swallowed the Errors also.
Ibid. p. 104.
- 331 The Pelagians and Arminians are for making Nature find it's Legs. They persuade Man, that he can go alone to Christ; or, at least, with a little external Help, of an Hand to lead, or an Argument to excite, without any creating Work in the Soul. Alas, for the Blindness of Nature! How false is all this Stuff, and yet how glibly it goes down!
Ibid. p. 105.
- 332 If one Workman should tell you that "your House
" must be pulled down, that the Beams are all
" rotten, and new Materials must be prepar'd;"
and another should say, "No; the House will
" stand

“ stand firm enough with a little Repair, such
 “ a Beam is good, such a Spar may continue, and a
 “ trifling Cost will serve the Turn:” you would,
 probably, listen to him who is for putting you to the
 least Expence and Trouble.

An honest and faithfull Minister of Christ comes
 and tells Sinners, from the Scriptures, that Man is,
 by Nature, in a dangerous Condition; that his
 House is tumbling about his Ears; that his natural
 State is corrupt and rotten; that nothing of the
 original Frame will serve; that old Things must be
 done away, and all Things become new.—Next, in
 steps an *Arminian*, and blows up the Sinner’s Pride,
 by telling him, that he is neither so weak, nor so
 wicked, as the other represents him; that a little
 Patching and Whitewashing will set all to rights,
 without taking any Part of the Building down.
 “ If thou wilt,” says he, “ thou may’st re-
 “ pent, believe, be good, and endure to the End:
 “ or, at least, by exerting thy natural Abilitys,
 “ thou’lt oblige God to lend an helping Hand to
 “ thy Endeavors, and super-add what thou hast
 “ not.” *This* is the Workman, that will please
 proud Men best. *Gurnall*, vol. i. p. 105.

- 333 Sagacity and Knowledge are then only truly usefull,
 when joyn’d with Grace, Meekness, Discretion,
 and Benevolence. The Serpent’s Eye does best in
 the Dove’s Head. *Ibid.* p. 107.

- 334 God taught our first Parents to make Coats, to cover
 their naked Bodys: but ’twas the Devil, that taught
 their Posterity to weave false Coverings of their
 own, to hide the Nakedness of their Souls.

Ibid. p. 108.

- 335 ’Tis no Wisdom to shuffle with God, by denying
 His Truths, or shifting off our Duty, to keep Cor-
 respondence with Men. He is a poor Fencer, that
 lays his Soul at open Guard to be flabb’d and
 wounded

64 EXCELLENT PASSAGES

wounded with Guilt, while he is lifting up his Hands to save a broken Head.

Gurnall, vol. i. p. 108.

336 Our Fear commonly meets us at that Door, by which we think to run from it. He that will save his Life, shall lose it. As you love your Peace, Christians, be plain-hearted with God and Man; keep the King's Highway; the plain, honest Way of God's Commands and Christ's Doctrines. *Ibid.*

337 Take God into thy Counsel. Heaven overlooks Hell. *Ibid.* p. 109.

338 The Lord Jesus is as a strong Arm that draws a Bow. The greater the Strength of the Arm is, the swifter is the Flight of the Arrow, and the farther the Arrow goes. Christ being the Strength of all believing Souls, He draws the Bow for them with a mighty Arm. *Dr Crisp*, vol. i. p. 79.

339 Men are but Bunglers, who are taught by any other but God. We, that are the Ministers of the Gospel, leave you but Dunces in Christian Experience and Christian Practice, till the Lord Jesus Christ breathes with our Ministry, and, by His Spirit, teaches your Spirits. *Idem. ibid.* p. 81.

340 I know some Places, that are as green and fair to the Eye, as the best Way Man ever set Foot into: yet, if you venture upon them, you sink up to the Neck. —Whilst Men make their own Righteousness and Obedience their Way to God's Favor, they seem to be in a fair and green Path, which promiseth Safety and Firmness: yet, he that dares trust himself in the Way of his own Righteousness, as his Way to God and Heaven; will find himself sink so fast, that, if Christ come not and pluck him out, he'll sink over Head and Ears. *Ibid.* p. 82.

341 Ye that go to the Father, and think to set yourselves in His Presence, and stand as the Objects of His Delight,

Delight, on the Footing of your own Righteousness; Shame and Confusion of Face will cover you, before ye are aware. Paul durst not be found in it; but look'd upon it as Dung: and Dung, you know, is both offensive in itself, and unable to support the Man that stands upon it—Let a Man venture upon Christ, as the Way to the Father, and he shall not sink.

Dr Crisp, vol. i. p. 83.

- 342 All the Righteousness of Man is not able to uphold him; nay, there is that in Man's Righteousness, which will sink him [if rested upon and trusted to]: for, he that hath broke the Law but in one Point, is guilty of all. Christ therefore is the only Rock on which Sinners can build their Hope. *Ibid.*

- 343 As Water, falling on a rocky Way, glides off, as fast as it falls; whence the Way is as hard, as before the Rain fell, and a Man may stand as firmly there, as before: so all our Sinfulness, while we are in the Way Christ, as thick as it falls, passeth off from us to Him, and from Him also, by virtue of that Satisfaction which He hath made to the Justice of God.

Ibid. p. 84.

- 344 There is more Joy, in the penitential Mournings of a Believer, than in all the Mirth of a wicked Man. I appeal to you, that have had melted Hearts, whether you have not found a secret Content and Sweetness in your Mourning? So far from wishing to be rid of your Meltings, you rather fear the Removal of them.

Ibid. p. 87.

- 345 The common Proverb is most certainly true, in a spiritual Sense; "*Some Men for Joy do weep, others for Sorrow sing.*" Believers weep for Joy; and never mourn more kindly, than when they taste the Joy of the Holy Ghost, in the Freeness and Fullness of the Lord Christ, poured out upon them. There is never a more kindly Mourning for Sin, than when the Soul is satisfy'd of Forgiveness.

Ibid.

- 346 You may have heard of some Persons, condemn'd to Execution, who, at the Scaffold, have been so obdurate and stiff-necked, that not a Cry, nor a Tear came from them; yet, just as they have been going to lay their Necks upon the Block, when a Pardon has come, and they were at once discharg'd from Guilt, Imprisonment, and Death; they, that could not weep a Tear before, no sooner see the Pardon seal'd and themselves acquitted, than they dissolve into Tears of Joy, Thankfulness, and Surprize.—So it is with Believers. The more they see Christ in the Pardon of Sin, and the Love of God in Christ to receive and embrace them, the more they melt.

Dr Crisp, vol. i. p. 87, 88.

- 347 The weakest Believer shall partake of such hidden Things, such Excellencies of Christ, as all the World shall never be able to dive into, reach, nor comprehend.

Ibid. p. 90.

- 348 In the Way of Works, a Man loses himself presently. There is not one Work he does, but he commits Sin in it: and God will never let the Soul come near to Him, that comes with any Sin whatever. I speak this, of the Righteousness of Man; while he makes that his Way to God.

Ibid. p. 90, 91.

- 349 Men generally think, that, besides Christ and His Merits, there is something more in the Way that leadeth to Life; namely, a Man's own Righteousness, to act in Conjunction with Christ: "these together," say they, "are the Way to Salvation." Alas, for such! Christ alone is the Way to Heaven: and He Himself has declar'd that Way to be a *narrow* one. It is, among other Respects, narrow, in this Regard; that all a Man's own Righteousness [as a Ground, Cause, or Condition of Justification and eternal Life] must be clean shut out. It is so narrow, that there can be nothing in the Way, but the Righteousness of Christ. When a Man's own Righteous-

FROM EMINENT DIVINES. 67

Righteousness is suppos'd to be a Part of the Way,
we make the Way broader than God will allow.

Dr Crisp, vol.i. p.94.

350 Christ commands, in Heaven, as He does upon Earth. There is nothing He can ask of the Father, but 'tis answer'd. He never has a *Nay*. If any come to be Suitor to Him, to put up a Petition for him, he is sure to speed. *Ibid. p.100.*

351 Christ is not more rich Himself, than He is liberal to contribute of His Treasures. He makes His People Sharers, to the uttermost, of all that He has.

Ibid. p.101.

352 The Heart of God, if I may so speak, is the Ocean, the first Rise of all Love to His Saints. Christ is the Spring, which first receives from God the Father; and then, through Him, is all Love diffus'd to Them. All passes through Christ's Hands.

Ibid. p.105.

353 Whither should we go for Water, but to the Spring? Whither should we go, for Strength, but to the Fountain of Strength? Is it not a Derogation from Christ, that when all Fullness is in Him alone, we should forsake the Fountain of Fullness, to go unto broken Cisterns that will hold no Water? Mark it well: as often as ever you run to any Creature, in any Necessity or Exigence, either *before* you go to Christ, or *instead* of going to Christ; so often you rob Christ of that Pre-eminence, which God hath given Him, and we should pay Him. *Ibid. p.108.*

354 Ye that are Believers, and are under some particular Tryal; if ye run to any inherent Grace, or Temper of Spirit that is in yourselves, or any Qualifications, or any Performances that ye can tender, and look after all or any of these, as That which will bring you the Comfort, the Support, or the Supplys you want; while you look faintly and coldly upon Christ, and on the Freeness and Sureness of the

68 EXCELLENT PASSAGES

Grace which Christ brings along with Himself; so long you deny unto Christ that Pre-eminence, which God has given Him above all beside.

Dr Crisp, vol. i. p. 109.

- 355 Christ is a sure Foundation. So sure, that lay what Load you can upon Him, He stoops not: and therefore He was excellently typify'd by the Pillars of Brass, in Solomon's Temple. They were made of Brass, to shew their Strength, whereon the whole Weight of the Porch of the Temple lay.

Ibid. p. 113.

- 356 In all the Dutys, which God requires of a Believer, the Strength of Christ is made perfect in the Weakness of Him that is to do them.—Christ does not call off Believers from *Doing*, but takes away the Heaviness and Task. The Service of Christ is a Yoke and a Burden, to any Person who attempts to perform it without Christ, and to carry all by himself: but the Yoke and Burden are both light and easy, when Christ bears the Weight of them.

Ibid. p. 114.

- 357 The Loadstone draws all the Iron and Steel that comes near it, and also communicates of it's own Virtue to the Iron it draws. Such a Loadstone is Christ. He draws Many after Him, and, when He has drawn them, communicates His own Virtue to them; so that they become usefull to others: as a Magnetic Needle attracts other Needles, by virtue of the Power itself has received.

Ibid. p. 116.

- 358 If we are for setting Buttresses to the House that is built upon a Rock; what is this, but a Disparagement to the Foundation? If the Foundation be already firm and good, why are you for endeavoring to strengthen it? So far as you set up any Props unto Christ the Foundation, who is to bear up all by Himself; so far you disparage Christ, so far you bring

bring Him down, and give Him not the Pre-eminence.

Dr Crisp, vol. i. p. 117.

359 When Men would have any Favors from a King, they don't apply to a Scullion in the Kitchen, but to the Favorite; by whom, the King has declar'd, he will grant and deliver all Things. When the People came to Pharaoh, Pharaoh sent them to Joseph; and as Joseph said, Pharaoh would do. So, would you have any Thing of God, go to Christ; and, by Christ, go to the Father. *Ibid.* p. 121.

360 Believers must and will serve God, in Duty and Obedience; but they must not expect that their Dutys and Obedience will bring them any Thing. It is Christ brings every Thing you get. While you look to *get* by what you do, you will but get a Knock; because of so much Sinfullness in your Dutys. If you'd have any Good, you must get it by Christ. Your Obedience is That, wherein you are to walk, in the World, and before the World, that you may [shew forth the Power of Faith, and] be profitable unto Men. But, as for *getting* any Thing, assure yourself, that, while you labor to get by your Dutys, you provoke God, as much as lyes in you, to punish you for such Presumption, and for the Filthiness of the Things which you perform.

Ibid. p. 122.

361 The Lord's wife Love feeds us with Hunger, and makes us fat with Wants and Desertions.

Mr Rutherford's Letters, p. 2.

362 I know, that HE who sent me to the West and South, sends me also to the North. I will charge my Soul to believe and to wait for Him. I will follow His Providence; and neither go before it, nor stay behind it.

Idem. p. 3.

70 EXCELLENT PASSAGES

363 O, how little is your Hand-breadth and Span-length of Days here! Your Inch of Time is less, than when you and I parted. Eternity is coming, posting on with Wings: then shall every Man's Blacks and Whites be brought to Light.

Mr Rutherford's Letters, p. 8.

364 Ten Lives of black Sorrow, ten Deaths, ten Hells of Pain, ten Furnaces of Brimstone, and all exquisite Torments whatever, were all too little for Christ, if our Suffering could be an Hire to buy Him. And, therefore, faint not, in your Sufferings and Hazards for Him.

Ibid. p. 10.

365 Woe is me, that the Holy Profession of Christ is made a Stage-Garment, by many, to bring home a vain Fame; and Christ is made to serve Men's Ends: which is, as it were, to stop an Oven with a King's Robes.

Ibid. p. 13.

366 If I could but be Master of that House-Idol, *myself, my own, mine*; my own Wit, Will, Credit, and Ease; how blessed were I! Alas, we have more need to be redeem'd from ourselves, than from the Devil and the World!

Ibid.

367 Oh, how sweet are Sufferings for Christ! God forgive them that raise an ill Report on the sweet Cross of Christ. Our weak and dim Eyes look only to the black Side of the Cross: and this occasions our Mistakes concerning it. They that can take it chearfully on their Backs, shall find it just such a Burden, as Wings to a Bird, or Sails to a Ship.

Ibid. p. 16.

368 'Tis but a small Thing, to see Christ in a Book, as Men see the World in a Map: but to come near unto Christ, to love Him, and embrace Him, is quite another Thing.

Ibid.

369 Though you get Strokes and Frowns from your Lord, yet believe His Love more than your own Feeling.

FROM EMINENT DIVINES. 71

Feeling. The World can take nothing from you, that is truly your's: and Death itself can do you no Hurt. 'Tis not your Rock, that ebbs and flows; but your Sea. *Mr Rutherford's Letters, p. 16, 17.*

- 370 I have seen the white Side of Christ's Cross. How lovely hath He been to His oppressed Servant!

Ibid. p. 18.

- 371 Seeing the Saints must have a Devil, to keep them waking; I wish for a troublesome Devil, rather than for a secure and sleepy one. *Ibid.*

- 372 God's Comforts are no Dreams. He would not put His Seal on blank Paper, nor deceive His afflicted ones that trust in Him. *Ibid.*

- 373 Of all created Comforts, God is the Lender. You are the Borrower, not an Owner. *Ibid. p. 19.*

- 374 It's a good Sign, when the Lord blows off the Blossoms of our forward Hopes in this Life, and lops the Branches of our worldly Joys to the very Root, on purpose that they should not thrive. Lord, spill my Fool's Heaven in this Life, that I may be saved forever!

Ibid. p. 20.

- 375 My Hopes, from Appearances, are cold. My Faith has no Bed to sleep upon, but God's Omnipotency.

Ibid. p. 21.

- 376 The Cross of Christ is so sweet and profitable, that the Saints (such are it's Gain and Glory) might wish it were lawfull either to buy or borrow His Cross. But 'tis a Mercy, that they have it brought to their Hand for nothing. *Ibid. p. 22.*

- 377 I know no sweeter Way to Heaven, than through *Free Grace* and *Hard Trials* together. And, where *Grace* is, hard *Trials* are seldom wanting. *Ibid.*

- 378 I write my Blessing to your Child. You have borrow'd him from God: for he is no Heritage to you, but a Loan. Love him as Folks do borrow'd Things.

Ibid. p. 23.

72 EXCELLENT PASSAGES

- 379 I have rather Smoke, than Fire; and Gueffings, rather than Affurances of Christ's Love. I have little or nothing to say, but that I am as one who hath found Favor in His Eyes.

Mr Rutherford's Letters, p. 25.

- 380 Be not afraid for little Grace. Christ soweth His Living Seed, and He will not lose it. If he have the Guiding of my Stock and State, it shall not miscarry. Our spilt Works, Losses, Deadness, Coldness, Wretchedness, are the Ground which our good Husbandman laboreth.

Ibid. p. 26.

- 381 There goes a Rumor, that I am to be banish'd. And let it come, if God so will. The other Side of the Sea is my Father's Ground, as well as this Side.

Ibid. p. 27.

- 382 God, who enables Sinners to thirst after Grace, will surely give them the Grace they thirst after.

Dr Arrowsmith's Chain of Principles, p. 49.

- 383 Was it not for needy, helpless, thirsting Sinners, Christ would have no Customers. The Blessings of Grace and Glory would, as it were, lye upon His Hands.

Idem. ibid.

- 384 I have read of a great Commander, who, being extremely tormented with Thirst, sold Himself and his Army into the Enemy's Hands, for a Draught of cold Water: which when he had drank, he repented, and said, "*O quantum ob quantillum!*" i. e. "*How very little is That, for which I have parted with so very much!*"

Believers may adopt the same Words, though in a far different Sense: "Oh, how much Grace and Happiness have I got, by a little Thirsting, a little Trusting in Jesus Christ!"

Ibid. p. 50.

- 385 Penitent Sinners are then said to buy the Wine and Milk of spiritual Comforts *without Money and without Price*, when, being conscious that they have nothing of their own to answer Divine Justice with,

nothing

nothing of their own, wherewith to fetch in Pardon, Peace, and Righteousness; they wholly disclaim all Self-sufficiency, and come to Christ, as to one that expects not to *receive* any Thing from them, but to be Himself *receiv'd* by them. All that He looks for from us, at our coming to Him by Faith, is, that we be nothing in ourselves, but desirous to have all from Him, and to partake of His Fullness Grace for Grace. *Dr Arrowsmith's Chain of Principles*, p. 51.

- 386 Industry on our Parts is not superseded by the Greatness and Freeness of God's Grace. As, when a Schoolmaster teaches a Boy *gratis*, the Youth cannot attain to Learning, without some Application of his own; and yet it doth not therefore cease to be *free*, on the Teacher's Part, because Attention is requir'd from the Learner; so it is here.

Ibid. p. 52.

- 387 Wealth is an accessory Good, but no necessary Blessing. A Christian may be completely happy without it.

Ibid. p. 54.

- 388 Oh, that ever so rich an Heiress, as the Soul of Man, should *run away* with so servile a Thing as Money is, or give the least Consent to a Match so far below her Birth and Breeding!

Ibid. p. 56.

- 389 As for those Saints, whose Wings are still somewhat clogg'd with the Bird-Lime of the World; let them consider, how ill it becomes the Offspring of Heaven to go licking up the Dust of this Earth; the Woman's Seed, to content itself with the Food of the Serpent.

Ibid. p. 57.

- 390 Time was, when Satan shew'd our Savior all the Kingdoms of this World, and the Glory of them. Oh, Christian! if ever the World appear to thee temptingly glorious, suspect it for one of Satan's Discoveries.

Ibid. p. 58.

391 Let

74 EXCELLENT PASSAGES

- 391 Let *Diotrephes* say, It is good for me to have the Pre-eminence. Let *Judas* say, It is good for me to bear the Bag. Let *Demas* say, It is good for me to embrace the present World. — But do thou, O my Soul, say, with *David*, It is good for me to draw near to God. *Dr Arrowsmith's Chain of Principles*, p. 59.
- 392 My Soul, thou art now as a Bird in the Shell; in a Shell of Flesh, which will shortly break, and let thee go. This feeble Vessel of the Body will certainly, e'er long, be split on the Rock of Death: and then must thou, it's present Pilot, forsake it, and swim to the Shore of Eternity. Therefore, O everlasting Creature, see, and be sure, thou content not thyself with a transitory Portion. *Ibid.*
- 393 Of a small *Handfull* of outward Things, I am ready to say, *It is enough*. But that, which I long passionately for, is, a large *Heart-full* of God in Christ. *Ibid.* p. 59, 60.
- 394 O God, Thou art my *Sun*: the best of Creatures are but *Stars*, deriving the Lustre, they have, from Thee. Did not Thy Light make *Day* in my Heart, I should, amidst all Things else, languish in a perpetual *Night* of Dissatisfaction. *Ibid.* p. 60.
- 395 There are, within me, two great Gulphs; a MIND desirous of *more Truth*, and a WILL capable of *more Good*, than finite Beings can afford. Thou only canst fill me, who art the *First Truth* and the *Chief Good*. In Thee alone shall my Soul be satisfy'd as with Marrow and Fatness, while my Mouth praiseth Thee with joyfull Lips. *Ibid.*
- 396 The Pillar, by which the Israelites were conducted through the Wilderness, may be look'd upon as an Emblem of that safe Conduct, which the Church, in all Ages, may expect from Jesus Christ.—As, in that Pillar, there were two different Substances, the *Fire* and the *Cloud*, yet but one Pillar; so there are two different

different Natures in Christ: His Divinity, shining as Fire; His Humanity, darkening as a Cloud; yet but one Person.—As that Pillar departed not from them, by Day, or by Night, all the while they travell'd in the Defart; so, whilst the Church's Pilgrimage lasts in this World, the safe-Conduct of Christ, by His Spirit and Ordinances, shall be continu'd. But as, at their Entrance into Canaan, a Type of Heaven, the Pillar is thought to have been remov'd (because not mention'd in the Sequel of the History; and because, when Israel pass'd over Jordan, we read not of the Pillar, but of the Ark going before them); so, when the Church shall arrive at Heaven, her Resting-Place, the Mediatorial Guidance of Christ is to cease, and the Ordinances, which are, here, of use, shall disappear.

Dr Arrowsmith's Chain of Principles, p. 62, 63.

- 397 The Word *Religion* is deriv'd à *religando*, signifying to *tye*, or *bind*: because, by true Religion, Men's Souls are ty'd and fasten'd to the Supreme Being.

Ibid. p. 70.

- 398 The two Conduits of *Faith* and *Love*, being laid from the Christian's Soul to the Fountain of Living Waters, fetch in from thence a daily Supply of such Grace, as will certainly end in a Fullness of Glory.

Ibid. p. 70.

- 399 Faith and Love are the two *Arms*, and the two *Eyes*, without which, Christ can neither be seen, nor embrac'd.

Ibid. p. 71.

- 400 To maintain, as most unconverted Men do, that any Person may be saved, in an ordinary Course (for I meddle not with extraordinary Dispensations, but leave the Secrets of God to Himself), by any Religion whatever, provided he live up to the Principles of it; is to turn the whole World into an *Eden*, and to find a Tree of Life in every Garden, as well as in the Paradise of God.

Ibid.

401 If

76 E X C E L L E N T P A S S A G E S

401 If thou hast not the Blood of Christ at the Root of thy Profession, thy Profession will wither, and prove but painted Pageantry to go to Hell in.

Mr Wilcox's Word to Saints and Sinners, p. 5.

402 The greatest Sins may be hid under the greatest Dutys. *Ibid. p. 6.*

403 Nothing can kill Sin, but the Beholding of Christ's Righteousness. *Ibid.*

404 Nature can afford no Balsam fit for Soul-cure: Healing from Dutys, and not from Christ, is the most desperate Disease. *Ibid.*

405 Whatsoever is of Nature's Spinning, must be all unravel'd, before Christ's Righteousness can be put on. *Ibid.*

406 If thou ever sawest Christ, thou sawest Him a Rock, higher than Self-Righteousness, Satan, and Sin. And this Rock doth follow thee: and there will be a continual Dropping of Honey and Grace, out of this Rock, to satisfy thee. *Ibid. p. 7.*

407 Believing is the most wonderfull Thing in the World. Put any Thing of thy own to it, and thou spoilest it. *Ibid.*

408 When thou believest and comest to Christ, thou must leave thy own Righteousness behind thee, and bring nothing with thee but thy Sins. You must leave behind, all your Holiness, Dutys, Humblings, &c; and bring nothing but your Wants and Miserys: else, Christ is not fit for thee, nor thou for Christ. *Ibid.*

409 Christ will be a pure, total Redeemer and Mediator; and thou must be an undone Sinner; or Christ and thou will never agree. *Ibid.*

410 It is the hardest Thing in the World, to take Christ alone for our Righteousness. Join any Thing to Him, of your own, and you unchrist Him. *Ibid.*

411 Whatever comes in, when thou goest to God for Acceptance, besides Christ, call it Antichrist; bid it be gone; make only Christ's Righteousness triumphant,

phant. All, besides That, is Babylon; which must fall, if Christ stand: and thou shalt rejoice in the Day of the Fall thereof.

Mr Wilcox's Word to Saints and Sinners, p. 8:

- 412 Untry'd Faith is uncertain Faith. *Ibid.*
- 413 When Satan charges Sin upon the Conscience, then for the Soul to charge it upon Christ, this is gospel-like. Christ serves for this very End. *Ibid.*
- 414 All Temptations, all Satan's Advantages, and most of our own Complaining, are laid in Self-Righteousness and Self-excellency. God pursueth these, by setting Satan upon thee, as Laban pursu'd Jacob for his Images. These must be torn from thee, how unwilling soever thou art. These hinder Christ from coming in; and, 'till Christ come in, Guilt will not go out. *Ibid. p. 9.*
- 415 Do as much as thou wilt; but stand, with all thy Weight, upon Christ's Righteousness. Take Heed of having one Foot on thy own Righteousness, and another on Christ's. *Ibid.*
- 416 In all Doubtings, Fears, and Storms of Conscience, look at Christ continually. Don't argue it with Satan; but send him to Christ for an Answer. *Ibid.*
- 417 Throughout the whole Scripture, there is not one ill Word against a poor Sinner who is stripp'd of his Self-Righteousness. Nay, the Scripture expressly points out such a Man as the Subject of Gospel-Grace, and none else. *Ibid. p. 10.*
- 418 There are, in Heaven, many Thousands of as rich Monuments of Mercy, as ever thou canst be. The greatest Sinner did never surpass the Grace of Christ. *Ibid. p. 11.*
- 419 Wait for Christ's appearing. He shall come, as certainly as the Morning; as refreshing, as the Rain. *Ibid.*
- 420 Do not legalize the Gospel; as if Part remain'd for you to do and suffer, and Christ were but an half-Mediator:

78 EXCELLENT PASSAGES

Mediator : or as if you was to bear Part of your own Sin, and make Part-Satisfaction. Let Sin break thy Heart, but not thy Hope.

Mr Wilcox's Word to Saints and Sinners, p. 12.

- 421 In the highest Commands, look at Christ, not as an Exactor to require, but as a Debtor by Promise, and as an Undertaker to work. *Ibid.*
- 422 If you have been looking at Works, Dutys, and Qualifications, instead of looking to Christ, it will cost thee dear. No Wonder you go complaining. Graces are no more than Evidences : the Merits of Christ alone, without thy Graces, must be the Foundation for thy Hope to bottom on. Christ only is the Hope of Glory. *Ibid.*
- 423 When we come to God, we must bring nothing but Christ with us. Any Ingredients, or previous Qualifications of our own, will poyson and corrupt Faith. *Ibid.*
- 424 He that builds upon Dutys, Graces, &c. knows not the Merits of Christ. This makes Believing so hard, and so far above Nature. If thou believest, thou must, every Day, renounce (from being any Part of thy Dependence) thy Obedience, thy Baptism, thy Sanctification, thy Dutys, thy Graces, thy Tears, thy Meltings, thy Humblings; and nothing but Christ must be held up. *Ibid.*
- 425 Nature would do any Thing, to be sav'd, rather than go to Christ alone, and close with Him. Christ will have nothing; and yet the Soul will force something of it's own on Christ. *Ibid. p. 13.*
- 426 The Greatness of Christ's Merit is not known, but to a poor Soul at the greatest Loss. Slight Convictions will occasion but slight Prizings of Christ's Blood and Righteousness. *Ibid.*
- 427 The least Sight of Christ is saving; the least Touch of Him is healing. *Ibid. p. 14.*

428 Thy

- 428 Thy Deserts are Hell, Wrath, Rejection; Christ's Deserts are Life, Pardon, Acceptation. If God hath shewn thee the Former, He will give thee the Latter.

Mr Wilcox's Word to Saints and Sinners, p. 14.

- 429 While Christ was upon Earth, He was more among Publicans and Sinners, than among Scribes and Pharisees: for these were Self-righteous, [and so, not fit Company for Him who came to seek and to save the Lost]. *Ibid. p. 14.*

- 430 Christ's exalted State in Glory does not make Him neglectfull of poor Sinners, nor scornfull to them: no; He has the same Heart in Heaven, that He had on Earth. He went through all thy Temptations, Dejections, Sorrows, and Desertions. He drank the bitterest of the Cup, and left the Sweet. The Condemnation is out. He drank up all the Father's Wrath, at one Draught; and nothing, but Salvation, is left for thee. *Ibid.*

- 431 Thou sayest, perhaps, that thou canst not believe, that thou canst not repent. Go to Christ, with thy Impenitency and Unbelief, to get Faith and Repentance from Him. Tell Christ, " Lord! I
" have brought no Righteousness, no Grace, to be
" accepted for, or justify'd by. I am come for
" THY Righteousness; and I *must* have it."

Ibid. p. 15.

- 432 We are for bringing to Christ; and that must not be. Not a Penny of Nature's highest Improvements will pass in Heaven. *Ibid.*

- 433 'Tis a terrible Stroke to Nature, to think of being stripp'd of All, and not to have a Rag of Duty or Self-Righteousness left to look at. *Ibid.*

- 434 Let Nature but make a Gospel, and it would be a Gospel quite contrary to what Christ has made. It would be a Gospel of glad Tidings to the Just, the Innocent, and the Holy. But Christ made HIS Gospel

80 EXCELLENT PASSAGES

Gospel for needy Sinners; for the Ungodly, the Unrighteous, and the Accursed.

Mr Wilcox's Word to Saints and Sinners, p. 15.

- 435 Nature cannot endure to think, that the Gospel is only for Sinners. It would, if left to itself, rather chuse to despair, than go to Christ upon such Terms.

Ibid.

- 436 When Nature is hard put to it, by Guilt, or Wrath, it will fly to it's old Haunts of Self-righteousness, Self-goodness, &c. Only God's Infinite Power can cast down these Strong-holds.

Ibid.

- 437 To say, in Compliment, "I am a Sinner;" is easy: but to cry with the Publican indeed, "God, be mercifull to me a Sinner," is the hardest Prayer in the World.

Ibid. p. 16.

- 438 I may be ashamed to think, that, in the Midst of so much Profession, I know so little of the Blood of Christ, which is the main Thing in the Gospel.

Ibid.

- 439 Labor after Sanctification, to thy utmost: but make not a Christ of it, to save thee. Christ's Infinite Satisfaction, not thy Sanctification, must be thy Justification before God.

Ibid.

- 440 This is sound Religion; to bottom All only upon the everlasting Mountains of God's Love and Grace in Christ, and to live continually in the Sight of Christ's infinite Righteousness and Merits. They are sanctifying: without them, the Heart is carnal.

Ibid. p. 17.

- 441 Without the Blood of Christ upon thy Conscience, all thy Services are dead.

Ibid.

- 442 The Opinion of *Free-will*, so cry'd up by some, will be easily confuted (as it is by Scripture) in the Heart which has had any spiritual Dealings with Jesus Christ, respecting the Application of His Merits, and Subjection to His Righteousness.

Ibid.

443 That

- 443 That Savior, which natural Free-will can apprehend, is but a natural Savior, a Savior of Man's own Making: not the Father's Christ; not Jesus, the Son of the Living God; to whom none can come, without the Father's Drawing, *John vi. 44, 46.*

Mr Wilcox's Word to Saints and Sinners, p. 17.

- 444 Watch against Constitution-Sins. See them in their Vileness, and they'll never break out into Act.

Ibid. p. 18.

- 445 Judge not of God's Love, by Providences, but by Promises. *Ibid.*

- 446 Measure not thy Graces by the Attainments of others, but by Scripture-Trials. *Ibid.*

- 447 Be serious and exact in Duty, having the Weight of it upon thy Heart: but be as much afraid of taking Comfort from thy Dutys themselves, as from thy Sins. *Ibid.*

- 448 High Professor, despise not weak Saints. Thou mayest come to wish to be in the Condition of the meanest of them. *Ibid. p. 19.*

- 449 Visit dying Beds [especially, of Saints], and deserted Souls, much. They are excellent Scholars in Experience. *Ibid.*

- 450 Ever carry Self-loathing about thee; and regard thyself as one fit to be trampled on by all Saints. *Ibid.*

- 451 See the Vanity of the World, and the Consumption that is upon all Things; and love nothing but Christ. *Ibid.*

- 452 Welcome the Cross of Christ, and bear it triumphantly: but see it be indeed Christ's Cross, not thy own. *Ibid.*

- 453 Omitting little *Truths*, against Light, may breed Hell in the Conscience, as well as committing the greatest *Sins*, against Light. *Ibid.*

82 EXCELLENT PASSAGES

454 Remember thy Sins, and Christ's Pardonings; thy Hell-deservings, and Christ's Merits; thy Weakness, and Christ's Strength; thy Pride, and Christ's Humility; thy many Infirmitys, and Christ's Restorings; thy Guilts, and Christ's new Applications of his Blood; thy Fallings, and Christ's Raisings-up; thy Wants, and Christ's Fullness; thy Temptations, and Christ's Tenderness; thy Vileness, and Christ's Righteousness.

Mr Wilcox's Word to Saints and Sinners, p. 20, 21.

455 A Judas may have the Sop; the outward Privileges of Baptism, the Lord's Supper, Church-membership, &c. But, like John, to lean on Christ's Bosom, is the Gospel-ordinance Posture, in which we should hear, pray, and perform all Dutys. *Ibid. p. 22.*

456 Nothing, but lying in Christ's Bosom, will dissolve Hardness of Heart; and make thee mourn kindly for Sin; and humble thee indeed; and make thy Soul cordial to Christ; yea, transform the ugliest Piece of Hell into the Image and Glory of Christ. *Ibid.*

457 Looking at the natural Sun, weakens the Eye; but the more you look at Christ, the Sun of Righteousness, the stronger and clearer will the Eye of Faith be. — Look but on Christ, and you will love Him and live on Him. *Ibid.*

458 See Christ, and you see all. Keep your Eye steadily fixt on His Blood and Righteousness; and only look at your Graces in the second Place. Else, every Blast of Temptation will shake you.

Ibid. p. 22, 23.

459 If you would so see the Sinfulness of Sin, as to loath it, and to mourn for it; don't stand looking upon Sin, but first look upon Christ as suffering and satisfying. *Ibid.*

460 He, who looks upon Christ through his Graces, is like one that sees the Sun in Water; which wavers and moves, as the Water doth. Look upon Christ, only

only as shining in the Firmament of the Father's Grace and Love; and there you'll see Him in His own genuine Glory and unspeakable Fullness.

Mr Wilcox's Word to Saints and Sinners, p. 23.

- 461 Pride and Unbelief will put you on seeing somewhat in yourself first: but Faith will have to do with none but Christ. *Ibid.*
- 462 He, who sets up his Sanctification to look at, to comfort him; sets up that which will strengthen his Doubts and Fears. Do but look off Christ, and, presently, like Peter, you begin to sink into Distress, Discouragements, and Despondency. *Ibid.*
- 463 A Christian seldom wants Comfort, but by breaking the Order and Method of the Gospel; i. e. by looking upon his own Righteousness, instead of looking off to the perfect Righteousness of Christ. What is this, but chusing rather to live by Candle-light, than by the Light of the Sun? *Ibid.*
- 464 The Honey, which you suck from your own Righteousness, will turn into Gall; and the Light, which you take from this, to walk by, will darken into black Night upon the Soul. *Ibid.*
- 465 God's gracious Biddings are effectual Enablings. *Ibid. p. 24.*
- 466 If you would pray, but cannot, and so are discouraged; see Christ praying for you, and using His Interest with the Father for you. *Ibid.*
- 467 Thou, who hast seen Christ All, and thyself absolutely nothing; to whom Christ is Life, and who art dead to all Righteousness besides; thou art a Christian: one highly Beloved, and who has found Favor with God. *Ibid.*
- 468 Do Christ this one Favor, for all His Love to thee: Love all His Saints; even the poorest, the meanest, and the weakest, notwithstanding some slight Differences in Judgement. As the Names of the Children of Israel were graven on Aaron's Breast-plate; so

84 EXCELLENT PASSAGES

are the Names, of all God's Saints, engraven on the Heart of Christ. Let them be likewise so on thine.

Mr Wilcox's Word to Saints and Sinners, p. 24.

- 469 A Million of Torches cannot shew us the Sun. It can only be seen, by it's own Light. Nor can all the natural Reason in the World discover, either what God is, or what Worship He expects, without Divine and supernatural Revelation from Himself.

Dr Arrowsmith's Chain of Principles, p. 74.

- 470 " All the Prayings, Teachings, and Actings of " Men," saith LUTHER, " are, out of Christ, " Idolatry and Sin, in the Sight of God."

Idem. ibid. p. 79.

- 471 Other Books may render Men learned unto Ostentation ; but the Bible only can make them really wise to Salvation.

Ibid. p. 90.

- 472 Quaint Notions, Philosophical Speculations, and Strains of Wit, if set in Competition with the Oracles of God, are but as so many Spiders' Webs, to catch Flies ; fitter for the Taking of Fancys, than the Saving of Souls.

Ibid.

- 473 We are generally desirous to have fair and well-printed Bibles : but the fairest and finest Impression of the Bible, is, to have it well printed on the Reader's Heart.

Ibid. p. 93.

- 474 Mr Fox, the Martyrologist, tells us, of one Mr Crow, an English Seaman, who, being shipwreck'd, lost all his Property, and was oblig'd, when shifting for his own Life, to throw what little Money he had, which was five Pounds, into the Sea. But he would not part with his New Testament : and therefore, having ty'd it round his Neck, he committed himself to a broken Mast ; on which having floated for four Days, he was at last discover'd, and taken up alive ; all the rest of the Ship's Crew being drown'd.

Ibid. p. 93, 94.

- 475 Of most other Things, it may be said, “Vanity of
“Vantys; all is Vanity:” but of the Scriptures,
“Verity of Veritys, all is Verity.”

Dr Arrowsmith's Chain of Principles, p. 99.

- 476 In the Scriptures, there are *Επινικια*, *Songs of Victory*; but such as exalt, not the Prowess of Man, but the Glory of God. So *Exod. xv.*

Επικηνια, or *Funeral Songs*: but such as celebrate Christ's Death, and the Good-will of God therein. So *Psal. xxii.* and *Isai. liii.*

- 477 *Ερωτικα*, *Songs of Love*: but such as set forth the Love of Christ to His Spouse the Church, and her mutual Affection to Him. So *Psal. xlv.* and the Book of *Canticles*. There are also

Βασιλικα, *Sacred Pastorals*: but such as magnify no other Shepherd but God alone. Yea,

Γεωργικα too, or *Songs relative to Husbandry*: but such as ascribe all to Him. Let VIRGIL be ask'd, “*Quid faciat lætas segetes,*” or, what makes a good Harvest? And he will wholly insist on this or that secondary Cause of Fertility—Ask DAVID, he presently falls, in *his Georgics*, upon praising God as the Author of all Fruitfulness: “Thou visitest
“the Earth, and blestest it; thou makest it very
“plenteous. Thou makest it soft with the Showers
“of Rain, and blestest the Increase of it. Thou
“crownest the Year with thy Goodness, and thy
“Clouds drop Fatness,” *Psal. lvi. Ibid. p. 97, 98.*

- 478 The two Testaments, Old and New, like the two Breasts of the same Person, give the same Milk.

Ibid. p. 105.

- 479 [Grace is the same, as to Principle, in all God's Children; how various soever it may seem]. If you draw Water out of one and the same Well, with Vessels of different Metal; one of Brass, the other of Tin, a third of Earth; the Water may seem, at first, to

86 EXCELLENT PASSAGES

be of a different Color: but, when the Vessels are brought near to the Eye, this Diversity of Color vanishes, and the Water in each, when tasted of, has the same Relish.—The same Remark may likewise be accommodated to the several Styles, in which the Penmen of Holy Scripture have respectively written. *Dr Arrowsmith's Chain of Principles*, p. 105.

480 Let such, as chuse it, make their Boast of other Things, for which *England* is famous; as fine Churches, Bridges, Wool, &c. If I was ask'd, "What Advantage have Englishmen, and what Profit is there of living in this Island?" My Answer should be, "Much every Way: but chiefly, "because to us are committed the Oracles of God, "and Liberty to read our *Father's Mind* in our "*Mother-Tongue*." *Ibid.* p. 110.

481 The DEITY, and the *Sun*, are, in this Respect, similar; they cheer and refresh humble, cautious Beholders; but put out the Eyes of such as are too daring, prying, and inquisitive. *Ibid.* p. 117.

482 Though *Faith* may look upon God, and that with much Comfort; yet, for *Reason* to stare too much upon Him, is the Way to lose her Sight.

Ibid. p. 118.

483 When Reason hath tir'd and wilder'd herself in searching after God, the Result must be, *non est inventus*; He is not to be found: at least, not by me.

Ibid.

484 Faith only can find out God; though not to Perfection, yet to Salvation. *Ibid.*

485 There is a strong Resemblance between a pert, over-bearing, *conceited Opinionist*, and a *Drunken Man*. — You may see him *reeling* to and fro; now entertaining this odd Conceit, to-morrow That, and the next Day a Third: *unstable* in all.—*Vomiting* too, and casting

casting out scornfull Reproaches against such as differ from him.—*Talkative*, as Drunkards commonly are; prating, and obtruding his own Opinions on every Body. — *Self-sufficient*, and boasting himself and his Party, as too hard for all their Opposers. Thus, as our Proverb saith, “ One Drunkard is “ forty Men strong.”—Whoever attempts to reason with such a Dogmatist, will soon find him as incapable of Conviction, as *Nabal* was of *Abigail*’s Narration, ’till his Wine was gone out of him.

Dr Arrowsmith’s Chain of Principles, p. 113, 114.

- 486 In a Musical Instrument, when we observe a Number of Strings set to Harmony; we conclude, that some skilfull *Musician* hath tuned them.

When we see Thousands of Men in a Field, marshall’d under their respective Colors, all yielding exact Obedience; we infer, that there is a *General*, to whose Orders they are subject.

In a Watch, when we observe Springs, and Wheels, great and small, each so fitted, as to concur to an orderly Motion; we acknowledge the Skill of an *Artificer*.

When we come into a Printing-House, and see a vast Variety of different Letters, so regulated and dispos’d, as to make a Book; we are, at once, convinc’d, that there is some *Composer*, by whose Art they were brought into such a Frame.

When we behold a fair Building, we conclude it had an *Architect*: and,

When we see a stately Ship, completely fitted out, and safely conducted to the Port; we know, that it had *Builders* and a *Pilot*.

The visible World is such an *Instrument*, *Army*, *Watch*, *Building*, *Book*, and *Ship*; as undeniably

88 EXCELLENT PASSAGES

proves that GOD was and is the *Tuner, General,* and *Artificer,* the *Composer, Architect,* and *Pilot* of it.

Dr Arrowsmith's Chain of Principles, p. 121, 122.

- 487 'Tis a very desirable Blessing, to walk in the clear Light of God's Countenance, and to enjoy the continual Assurance of Faith. Yet it should be remember'd, that those Believers, who are thus triumphant, and favor'd with such exalted Frames, are, at one Stroke, cut off from Half the Promises of the Gospel; which are, in general, address'd to, and design'd for, the Feeble of the Flock, the Trembling, the Distress'd, and the Disconsolate.

Mr Flower, Aug. 5, 1769, in Conversation.

- 488 In all the Experiences of the Saints, there is an universal Oneness, and yet a beautifull Variety.

Mr David Fernie, Aug. 7, 1769, in Conversation.

- 489 Truth is the Bond of Union among Saints. *Idem.*

- 490 A certain Jew had form'd a Design to poyson *Luther*: but was happily disappointed, by a faithfull Friend, who sent *Luther* a Picture of the Man, with a Warning to take Heed of such a Person, when he saw him. By this, *Luther* knew the Murderer, and escap'd his Hands.—Thus the Word of God, O Christian, shews thee the Face of those Lusts, which Satan employs to butcher thy Comforts and poyson thy Soul. Hereby, saith *David*, “is thy Servant “warned,” *Psalms* xix. 11.

Gurnall's Christian Armor, vol. i. p. 111.

- 491 As the Holy Ghost is first a Sanctifier, and then a Comforter; so, on the other Hand, Satan is first a Tempter, and then a Troubler: when he has seduc'd, he falls to Accusing. *Idem. ibid.*

- 492 Many Saints are troubled with blasphemous and Atheistical Suggestions, so slyly convey'd into their Bosom, that they begin to fear, such Motions could never have risen there, if they were not Natives of
the

FROM EMINENT DIVINES.

the Heart ; whereas, indeed, the Cup was of Satan's own putting into the Sack.—The Christian thinks, that these are his *Sin*, as well as his Burden : but I can tell him of a greater Sin, than all Satan's Suggestions put together ; and that is, when they make the Believer doubt whether he is a Child of God, because harrafs'd by Satan.

Gurnall's Christian Armor, vol. i. p. 112.

- 493 Satan knows, that an Arrow, out of God's Quiver, wounds the Believer deep : and therefore, when he accuses, he comes sometimes in God's Name. He forges a Letter ; he, as it were, counterfeits God's Hand ; and then gives the Writing to a poor, disconsolate Child of God, threatening him with Banishment from his Father's House, and Loss of his Inheritance. The Christian, conscious of his Unworthiness, Weakness, and many Miscarriages, takes it all for Gospel ; sets himself down for an Alien and an Outcast ; and builds to himself a Prison of real Distress, on false, imaginary Ground.

Ibid. p. 113.

- 494 Endeavor to deal with Satan's base Suggestions, as you use to serve those Vagrants and Rogues that come about the Country : though you cannot keep them from passing through the Town, yet you take Care not to let them settle there, but whip them, and send them to their own home. *Ibid.* p. 112.

- 495 When you find your Sins so represented and aggravated to you, as exceeding either the Mercy of God's Nature, or the Grace of His Covenant, or the Merit of Christ's Blood, or the Power of His Spirit ; *Hic se aperit Diabolus*, you may be assur'd that this comes from Hell, and not from Heaven : you may know where it was minted. 'Tis one of the Devil's Lyes.

Ibid. p. 114.

- 496 So also, as to the *Willingness* of God to save you. If you think, that The Lord is indeed good and gracious,

cious, but not for so great a Sinner as *you*; that He is strong and powerfull, but not to save *you*; know, most assuredly, that this is one of Satan's false Whispers. Answer them with, "Get thee hence; thy Speech betrayeth thee."

Gurnall's Christian Armor, vol. i. p. 115.

497 Learn to distinguish between Pride in a Duty, and a proud Duty; between Hypocrisy, or Formality, in a Person, and an Hypocrite, or a Formalist; between Wine in a Man, and a Man in Wine. The best of Saints have the Stirrings of such Corruptions in them, and a Mixture of them in their Services: these foul Birds will light upon an *Abraham's* Sacrifice. God beholds them as the Weaknesses of thy sickly State here below: and pities thee, O Believer, as thou wouldst pity thy lame Child. *Ibid.* p. 116.

498 'Tis a Fallacy of Satan's, to argue, from the *Sinfulness* of our Dutys, to the *Non-acceptance* of them. "Will God," says he, "take such broken Groats at thy Hand? Is He not an Holy God?"—Learn, here, to distinguish. There is a two-fold Acceptance. 1. A Thing may be accepted, as a *Payment of a Debt*; or, 2. As a *Proof of Love*.—God, who will not accept of broken Money, in a Way of Payment; will, nevertheless, kindly accept of it, from His Friends, as a Testimony of Gratitude.

'Tis true, O Christian, the Debt thou owest to God must be paid in good and lawfull Money: but here, for thy Comfort, Christ, and Christ only, is thy Paymaster. Send Satan to HIM; bid him bring his Charge against Christ, who is ready at God's Right Hand to produce a clear Account, and shew His Receipt in full for the whole Debt.—As to thy Performances and Obedience, they fall under a quite contrary Class; as mere Tokens of thy Love and Thankfulness to God. And, so gracious is thy
Heavenly

FROM EMINENT DIVINES. 91

Heavenly Father, that He accepts thy bent Sixpence, and will not throw away thy crooked, broken Mite. Love refuses nothing that Love sends.

Gurnall's Christian Armor, vol. i. p. 117.

- 499 Sometimes, perhaps, thou hearest another Christian pray with much Freedom, Fluency, and Movingness of Expression: while thou canst hardly get out a few broken Words in Duty. Hence thou art ready to accuse thyself, and to admire him. As if the Gilding of the Key made it open the Door the better.

Ibid. p. 120.

- 500 It may be, thou seest Another abound with that Joy, which thou wantest: and art therefore ready to think, his Grace is more, and thine less, than it really is: while, perhaps, thou mayest have as much real Grace, as he; only thou wantest a Light to shew thee where it lies.

Ibid.

- 501 Take Heed of judging thyself unconverted, because thou mayest not have felt so much Horror, as some others, in thy first Convictions. O, Believer, thou hast not heard so much, it may be, of the Rattling of the Chains of Hell; nor, in thy Conscience, so much of the Out-crys of the Damn'd, as to make thy very Flesh tremble: but hast thou not seen That, in a bleeding Christ, which hath made thy Heart melt, and mourn, and loath thy Lusts? 'Tis strange, to hear a Patient complain of the Physician (when he finds his Prescriptions work effectually), merely because the Operation did not affect him so violently as it has some others. Soul, thou hast the more Reason to bless God, if the Convictions of His Spirit have wrought so kindly on thee, without those Extremities of Terror, which have cost others so dear.

Ibid.

- 502 Horrible Dread is sometimes *preparatory* to evangelical Sorrow, as austere *John* went before meek Jesus: but yet, the more and greater the Terrors are, the less

is

is the genuine Sorrow for Sin, while they remain. As John went down, when Christ went up; as His Increase was John's Decrease; so, as truly godly Sorrow goes up, these Terrors go down.—As the Wind gathers the Clouds, but those Clouds seldom melt into a set Rain, till the Wind falls that gather'd them; so these Terrors raise the Clouds of our Sins in our Consciences, but, when we melt into godly Sorrow, the Storm begins to be laid. And, indeed, as boisterous Winds blow away the Rain, so these legal Terrors keep off the Soul from this Gospel Sorrow.—While the Soul is making an Out-cry, “I'm damn'd, I'm damn'd;” it is so much taken up with the Fear of Hell, that Sin *as* Sin (which is the proper Object of godly Mourning), is little look'd on, or mourn'd for.—A Murderer, condemn'd to dye, is so possess'd with Dread of Death and the Gallows; that, it may be, the slain Body lyes before him unlamented: but, when his Pardon is brought, then he can bestow Tears freely on his murder'd Friend. *They shall look on Him, whom they have pierc'd, and mourn.*

Gurnall's Christian Armor, vol. i. p. 21.

- 503 Faith is the Eye of the Soul. This Eye, beholding the Sin of the Soul in having pierc'd Christ, and Christ pardoning it's Sin, affects the Heart: whence the Heart sends forth affecting Sighs. All this is done when there is no Tempest of Terror on the Spirit, but a sweet Serenity of Love and Peace. See, therefore, O Believer, how Satan misinforms thee, when he would persuade thee, that thou art not humbled enough, because thy Sorrow is not attended with legal Terrors. *Ibid.*

- 504 Such as rake up the old Sins of Saints (Sins which God hath forgiven and forgotten), merely to grieve their Spirits, and to spatter their Names; shew their Malice indeed; who can take such Pains to travel many Years back, that they may find an
Handfull

FROM EMINENT DIVINES. 93

Handfull of Dirt, to throw in a Saint's Face. Thus *Shimei* twitted *David*, 1 Sam. i. 6, 7. *Come out, thou bloody Man.*

When you, who fear God, meet with such Reproaches, answer them, as *BEZA* did the Papists, when, for want of other Matter, they upbraided him for some wanton Poems, penn'd by him in his Youth: *Hi Homunciones invident mihi Gratiam Dei*, said he; "These Men grudge me the pardoning Mercy of God." *Gurnall's Christian Armor*, vol. i. p. 122.

- 505 Grace is not effectual, because Free-will willeth; but Free-will willeth, because Grace is effectual.

Mr Parr's Comment on Romans, p. 102.

- 506 The Sun is glorious and beautifull: but, if the Moon and every Star had as much Brightness, it would not be so peculiarly admir'd. Thus the Mercy of God, toward His Elect, is so much the more admirable, by being contrasted with his Wrath against the Reprobate.

Idem. ibid. p. 112.

- 507 Are you rich? If you dye unconverted, you'll be damn'd.—Are you poor? If you are converted, you are truly rich.—A poor Man, without Grace, is twice poor, and completely miserable: A rich Man, who is a Believer, hath a double Portion.

Ibid. p. 113.

- 508 Better is it to go with a Few to Heaven, than with a Multitude to Hell, and be damn'd for the Sake of Company.

Ibid. p. 116.

- 509 A Believer has not so much to boast of, as a common Beggar. He that gives to a Beggar, gives him a bare Alms only: whereas God gives His People both Christ's Righteousness to justify them, and also the Hand of Faith by which they receive it.

Ibid. p. 117.

- 510 As blind *Bartimæus* threw away his Cloke, when he came to Christ; so must we throw off, i. e. disclaim, renounce, and withdraw every Degree of Confidence

94 EXCELLENT PASSAGES

Confidence from, our own Righteousness, if we would be justify'd in the Sight of God.

Mr Parr's Comment on Romans, p. 117.

511 Nothing is more chearfull and pleasing, to Eyes that are strong and sound, than Light: on the other Hand, nothing more painfull and disagreeable, to Eyes that are weak and distemper'd. As different is the Effect of God's Word, on them that believe, and on them that believe not. *Ibid. p. 118.*

512 Herod was a wonderfull Gospeller, for a while; 'till John told him of his Incest. So a Minister is a mighty good Man with his People, 'till he lays the Axe of his Ministry to their favorite Sins and Errors. *Ibid.*

513 If a Man strike his Hand upon the Point of a Spear, he hurts not the Spear, but his Hand: or, if he spurn at a Stone, he hurts not the Stone, but his Foot. So is it, with the Despisers of Christ, and the Revilers of his Gospel. *Ibid. p. 119.*

514 Every Man can love his Friend; but only a godly Man can love his Enemy. *Ibid. p. 120.*

515 Pray for them thou lovest. Thou wilt never have any Comfort of his Friendship, for whom thou dost not pray. *Ibid.*

516 By Nature, there is no Difference between the Elect and Reprobate. *Paul* was as bloody a Persecutor, as *Domitian*, or *Julian*; *Zacchæus* as unconscionable and covetous a Worldling, as was that rich Glutton damn'd to Hell. The Elect and Reprobate, before converting Grace make the Difference, are like two Men, walking in one Journey, of one Mind, and one Heart. They resemble *Elijah* and *Elisha*, walking and talking together, when, lo! a Chariot of Fire suddenly severs them; and *Elijah* is rapt up into Heaven, while *Elisha* is left behind upon Earth.—So is it, when God's effectual Calling, quite unlook'd for, comes and separates those two, who,

who, before, were walking together, yea, running to the same Excess of Riot. The *one* returns back to the Lord, from whom he was fallen; while the *other*, being himself untouch'd by God, marvels that his former Companion hath forsaken him, and walks on still in the old Course of his Sins, to his final Condemnation. *Bishop Cowper's Works*, p. 164.

- 517 Effectual Calling is the *Middle* Link, in the undividable Chain of Salvation: he that hath it, is sure of both the *Ends* [i. e. of his past Predestination to Life, and of his future Glorification]. Our Calling is the Manifestation of our secret Election, and a sure Fore-runner of Glory: being, in Effect, the Voice of God, telling us, beforehand, that He will glorify us. *Idem. ibid.*

- 518 As the best Way, when you are on the main Land, to find out the Sea, is to walk by a River that runneth into it; so he, that would procede from Election to Glorification, let him trace his *Calling*, which is, if I may so express it, a River flowing out of the brazen Mountains of God's eternal Election, and running perpetually upward, 'till it enter into the Heaven of Heavens. *Ibid.*

- 519 When God called *Paul*, He found him a Persecutor. *Saul* was seeking his Father's Asses, when Samuel came to call him to the Kingdom. *Peter* and *Andrew* were mending their Nets; *Matthew* was sitting at the Receipt of Custom; when Christ called them. So, when we do enquire of our own Consciences, How we were employ'd, when the Lord call'd us by His Grace; we shall find, that we were employ'd either in vain, wicked, or worldly Things: so that we had no Mind to His Kingdom. Let the Praise, therefore, of our Calling, be reserv'd to the Lord only. *Ibid. p. 165.*

520 Satan and the World may ask us, "How can ye be
 "justify'd by a Righteousness which is not your's?"
 We answer, "The Righteousness of Christ is
 "our's; and our's, by as great a Right, as any
 "other Thing we possess: to-wit, by the free Gift
 "of God: for it hath pleased Him to give us a
 "Garment, who were naked; and to give us, who
 "had none of our own, a Righteousness answer-
 "able to His Justice." *Bp Cowper's Works*, p. 167.

521 There are *Three* Degrees of Glorification. The *First*
 is in this Life; and that is, our *Sanctification*, or
 Transformation into the glorious Image of God.—
 The *Second* is, in the Hour of Death; when our
 Souls are beginning to be brought to a nearer Union
 with JESUS.—The *Third* will be in the Last Day,
 when both Soul and Body shall be glorify'd to-
 gether: which is the highest Step of Solomon's
 Throne, and to which we must ascend by the for-
 mer Degrees. *Ibid.* p. 169.

522 Pearls are not gotten, but from the Bottom of the
 Water; and Gold is digged, not from the Surface,
 but from the deep Entrails of the Earth. So the
 Joy of God is not to be found, but in the inward
 Recesses of a broken and contrite Spirit.

Ibid. p. 170.

523 Against whom doth Satan multiply his malicious
 Assaults? Against those, in whom God hath multi-
 ply'd His Graces. Satan is too crafty a Pirate, to
 attack an empty Vessel: he seeks to rob those Vessels
 only, which are richly laden. *Ibid.* p. 176.

524 Prayer is the Breath of a Regenerate Man.

Dr Gill's Body of Divinity, p. 838.

525 Sometimes, the Breathings and Desires of the Soul
 are only express'd by Sighs and Groans. Yet, these
 are Signs of Spiritual Life. If a Man groans, 'tis
 plain he's alive. *Idem. ibid.* p. 839.

- 526 As Seed virtually contains in it All that afterwards procedes from it, the Blade, Stalk, Ear, and full Corn in the Ear; so the first Principle of Grace, implanted in the Heart, seminally contains all the Grace which afterwards appears, and all the Fruits, Effects, Acts, and Exercises of it.

Dr Gill's Body of Divinity, p. 840.

- 527 Regeneration does not come by the *Will of Man, John i. 13.* As gracious Persons did not regenerate themselves, so neither can they convey regenerating Grace to Others. If they could, a good Master would regenerate every Servant in his Family; a good Parent would regenerate every Child of his; and a Minister of the Gospel would regenerate all that sit under his Ministry. But they can do no more, than pray, and use the Means. God only can do the Work.

Ibid. p. 842.

- 528 As Christ's Resurrection was a Declaration of His being the Son of God; so, Regeneration is an Evidence of Interest in the Adoption of Children. Likewise, as the Resurrection of Christ was by the Almighty Power of God; so is the Regeneration and Quickening of a dead Sinner. And as Christ's Resurrection was the first Step to His Glorification; so is Regeneration, to seeing and entering into the Kingdom of God.

Ibid. p. 843.

- 529 Regeneration is an irresistible Act of God's Grace: no more Resistance can be made to it, than there could be, in the first Matter, to it's Creation; or in a dead Man, to his Resurrection; or in an Infant, to it's Generation. — Whatever Aversion, Contrariety, or Opposition there may be to It, in the corrupt Nature of Man; 'tis all speedily and easily overcome, by the Power of Divine Grace, when the stony Heart is taken away, and an Heart of Flesh given.

Ibid. p. 849.

98 EXCELLENT PASSAGES

530 There are *two* Principles, in a Man that is Born again; a Principle of *Corrupt Nature*, and a Principle of *Grace*: the one is call'd, the *Old Man*; and the other, the *New*.—The *Old Man* continues unregenerate, to the last. No Part in him is regenerated. He remains untouch'd, and is just the same he was, only depriv'd of his Power and Dominion.—The *New Man* is wholly regenerate. There is no unregenerate Part in him. There is no Sin in him, nor done by him: “he cannot sin, because he is born of God.” “The King’s Daughter is all-glorious within.” [See *Rom. vii. 17.*] *Dr Gill’s Body of Divinity*, p. 849, 850.

531 A Child, as soon as born, having all it’s Limbs, is a perfect Man, as to Parts, though they are not yet at their full Growth and Size. So the New Man, or gracious Principle infus’d in Regeneration, is a perfect Man at once, as to Parts; though, as yet, not arriv’d to the Measure of the Stature of the Fullness of Christ. *Ibid.* p. 850.

532 When a Believer is in Darknes, and endeavors to reason away his Unbelief, he’ll find all his Reasonings but lost Labor. There is only one Thing, he can do, to Purpose; and that is, simply to cast Anchor on God’s naked Promise.

Mr Madan, Aug. 11, 1769.

533 Nothing can reconcile the Soul to afflictive Allotments, but looking on them as Covenant-Dispensations.

Mr William Mason’s Spiritual Treasury, p. 215.

534 Aug. 18, 1769, Dr G—— told me, that, some Years ago, when he had been, for a long Time together, under great Darknes of Soul, he was complaining to good Mr *Walker* (of *Truro*), that “he could compare himself to nothing else, but to a Raven, an unclean Bird, bringing Bread and
“Flesh

“Flesh to God’s People, without tasting any himself.”—To which, Mr *Walker* answer’d; “Be contented and thankfull, that the Lord makes you a Feeder of His Heritage.”—“Ah, but,” added the Doctor, “it seems hard, to act merely as a Cook, and serve up rich Provision for others, while I myself am famishing.”—Mr *Walker* rejoin’d, “Nay, but, O Man, who art thou that replyest against God?”

- 535 We were abominably filthy in the Eye of God. He enter’d into Covenant with His powerfull and gracious SPIRIT, concerning our Sanctification: a Spirit, who meets us, in all our Forms of Misery, with all possible Ways and Modes of Mercy.

Mr Ryland’s Circular Letters, p. 6.

- 536 ’Tis a peculiar Kind of Expression, *Eph. iii. 19.* where the Apostle prays, that they might “*know the Love of Christ, which passeth Knowledge.*” We may know That, experimentally, which we can’t know comprehensively: we may know That, in it’s Power and Effects, which we can’t comprehend in it’s Nature and Depths. A weary Person may receive Refreshment from a Spring, who cannot fathom the Depth of the Ocean from whence it procedes.

Dr Owen’s MSS. lent me by Mr S. Stratton, p. 1.

- 537 We can’t [fully] understand the Sufferings of Christ. God only knows what is in the Curse of the Law. God alone knows what is the true [and utmost] Desert of Sin. How, then, do we know what Christ suffer’d, when the Punishment due to our Sin, when all our Iniquitys met on Him, [and He had] the Curse of the Law upon Him! God only knows what is in these Things. *Idem. ibid.* p. 3.

- 538 It is the proper Nature of Faith, to Issue itself in the Admiration of That which is Infinite. *Ibid.* p. 5.

539 Let us learn to run up all the Mercys, we are Partakers of, to the proper Spring — “ who loved Me, “ and gave Himself for Me.”

Dr Owen's MSS. lent me by Mr S. Stratton, p. 5.

540 Proportionable to the Renovation of the Image of God, and the Likeness of God upon our Souls, is our Love to Jesus Christ. *Ibid. p. 11.*

541 Did Christ dye, and shall Sin live? Was He crucify'd in the World, and shall our Affections to the World be quick and lively? O, where is the Spirit of him, who, by the Cross of Christ, was crucify'd to the World, and the World to him? *Ibid. p. 19.*

542 Some Observations of the Excellent Mr THOMAS COLE*, in an Account of his own Experience.

“ I liken the Word of God to a Seal, and the Heart of Man to Wax: and, I must say, I have often seen what has been engraven on the Seal, when, to my Sorrow, I have not found full and suitable Impressions upon my own Heart. But yet, as in some old Coin, some worn Groats, there appears here and there a little, here and there a Stroke, that discovers the Value of the Piece, and makes it current Money; so, when I have said the best I can of my Case, though I cannot present you with Grace in as desirable Characters as I could wish; yet, what I am, I am by Grace: and if God should never do more for me in this World, I have Reason to bless His Name, to all Eternity, for what He hath already done.”

“ Before I had consider'd the Grace of God, I was afraid of my own Convictions. I durst not scrape too deep in that Dunghill, which lay before my Door: there was enough already apparent, that I knew not well what to do with. But the general Consideration of the Grace and Mercy of God

* Author of that valuable Treatise on *Regeneration*.

encourag'd

encourag'd me to look farther. I thought thus : There is a Remedy to be had, let Things be as bad as bad can be ; there is a Physician, and many Promises of Pardon and Assistance. Whence I concluded, that I might safely venture to know the worst of myself."

" I was convinc'd, I could be sav'd no other way, but by Grace, if I could but find Grace enough : but, at that Time, I saw more in my own Sin, than in God's Mercy. But this put me on a farther Enquiry after the Grace of God, because my Life lay upon it : and thus I was brought to the Gospel."

" When I came to the Gospel, I met with the Law in it : i. e. I was for turning the Gospel into Law. I began to settle myself upon Gospel Dutys, as Repentance, Humiliation, Believing, Praying, &c. And, I know not how, forgot the Promise of Grace, which first brought me to the Gospel. But as I had before found, that I could not answer the Strictness of the Law, because my Dutys fell short of the Rule ; so I came to discover, that I could not answer the [Spirituality] of the Gospel, for I press'd after Acts of Grace upon a legal Footing ; making Works of them all. I found I could neither believe, nor pray, as the Gospel requir'd."

" While I was in this Plunge, it pleas'd the Lord to direct me to study the Person of Christ : whom I looked on as the great Undertaker in the Work of Man's Salvation. And, truly, here I may say, according to my Measure, as *Paul* did, " It pleas'd " God to reveal His Son in me." God overcame my Heart with this. I saw so much Mercy in His Mercy, so much Love in His Love, so much Grace in His Grace ; that I knew not what to liken it to. And here my Heart broke, I knew not how."

" Belief of Salvation must be grounded on some inward Transaction between Christ and the Soul. I

began to consider, whether any such Thing had pass'd between Christ and me: and, while I was looking this Way, the Lord Jesus drew me; and took hold of me, in raising me up to a sensible Reliance on Him."

" I never had a more lively Sense of my Acceptance with God through Christ, than when I was sensible of the greatest Recumbency on Him: when I laid most Stress upon Him, I always found most Strength in Him."

" Before this Faith came, I knew not how to secure myself against past, present, and future Sins: but there was that Largeness of Grace, that All-sufficiency of Mercy, that Infinity of Righteousness, discover'd to me in Christ, that I found sufficient for all the Days of my Life. I clos'd with Christ for Acceptance throughout the whole Course of my Life. I dealt with Him for All, at once."

" Though new Guilt puts me under a Necessity of making fresh Application to Christ, yet still it is upon the old Footing. I cannot put Christ upon doing that for me, which He hath not already done. I daily apply to Christ for Cleansing; which I call, Living by Faith: and I never was under the Power of this Faith, but I found a greater Disposition in my Spirit to practical Holiness, than at any other Time.

Extracted from a Manuscript, lent me by Mr. S. Stratton, August 20, 1769.

543 Some Things said by the same Mr THOMAS COLE, on his Death-bed. (Obiit, Sept. 16, 1667.)

" Many plead for those Opinions and Notions, upon which they would be loth to venture their Souls in a dying Hour. I value more the Judgment of a Dying Saint, about Justification, than all the wrangling Disputes of Learned Men."

" It

“ It would be miserable Dying, if we had not
 “ something, every Way adequate to the Demands
 “ of the Law, to ground our Hopes of Eternal Life
 “ upon. We have an abundant Entrance into the
 “ Kingdom of God, by the Way of Christ’s
 “ Righteousness. The Devil, and the Law, may
 “ meet us ; yet cannot hinder us from entering into
 “ Heaven by that Righteousness.”

“ Christ can defend His own Truths, when His
 “ poor Creatures and Ministers, who contended for
 “ them as well as they could, are laid in the silent
 “ Dust.”

“ I wait for a peaceable Dismission. I long to see
 “ His Salvation. The Spirit saith, *Come* ; and the
 “ Bride saith, *Come*. Come, O come, Lord Jesus ;
 “ come quickly !”

“ My Desire is, that God would do His own
 “ Will, and glorify His own Name, by my
 “ Life or Death : which is the best Disposal of
 “ me, that God Himself can make.”

[When Rising, he said] “ To rise for a little
 “ Time, is but a sorry Rising : but to rise so, as
 “ never to go to Bed more, is a glorious Resurrec-
 “ tion. Then we shall be forever with the Lord.”

“ It is well for us, that our Souls don’t stand up-
 “ on the same Terms with God, as our Bodys do ;
 “ for they must dye : but eternal Life possesseth the
 “ Soul, and will never leave it.”

[To one who said, “ Sir, your Death will be
 “ a great Stroke ; I know not any likely to stand
 “ up in your Room :”

He answer’d,]

“ God can make the Want of Ordinances, the
 “ greatest Ordinance to you.”

“ If God keeps His Truths alive in the Hearts of
 “ some few serious Christians, they will preach one
 “ to another.”

“ I blefs God, for what He hath done for my
 “ Soul. I give up my Body to Him; let Him do
 “ with it what He pleases.”

“ How soon is Nature overfet by the God of
 “ Nature, if the God of Grace doth not ftand by to
 “ fupport it ! A finite Creature could not endure,
 “ if the Everlafting Arms were not underneath.”

“ Though they would not fuffer me to preach the
 “ Gospel of Free Grace quietly; yet God fuffers me
 “ to dye in the Comfort of it.”

“ As for my going, God can make it no Lofs to
 “ you. God can take off and fet on His own
 “ Workmen, when He pleases.”

“ I have done with all other Satisfaction, but
 “ what God in Chrift can give.”

“ We live but dying Lives in the Body. They
 “ are but fhort Recoverys which we have at any
 “ Time, ’till Mortality is fwallowed up of Life.”

[When he was remov’d to the other Side of the
 Bed, he faid], “ This is but turning from one Side
 “ to another: but I would fain turn from the dark
 “ Side to the light Side. One Turn more, and
 “ then I fhall be at Reft.”

Extracted from the laft-cited MS. of Mr Stratton’s.

- 544 If your Bones were broken, or you was brought to
 Death’s Door by the Force of fome violent Difcfe;
 you would feek out for the beft Advice. If your
 Wives were in hard Labor; if the Children were
 come to the Birth, and there was not Strength to
 bring forth; you would not fpare to ride for the
 moft experienc’d Midwife. O, be as prudent and
 carefull for the Salvation of your Souls, which
 endure forever, as you are for the Life of your Bo-
 dys, which is but as a Vapor!

Mr Hervey’s Letters, vol. i. p. 25.

- 545 If I had the Righteoufnefs of a Saint, fays one, O
 how happy fhould I be ! If I had the Righteoufnefs
 of

of an Angel, says Another, I should fear no Evil.— But I am bold to say, that the poorest Sinner, who believes in Christ, has a Righteousness infinitely more excellent, than that of either Saints or Angels.—If the Law asks for sinless Perfection, it is to be found in Christ my Divine Surety. If the Law requires an Obedience, that may stand before the burning Eye of God; behold, it is in Jesus my Mediator. Should the strictest Justice arraign me, and the purest Holiness make it's Demands upon me; I remit them both to my dying and obedient Immanuel. With Him, the Father is always well-pleas'd; and in Him, the Believer stands complete.

Mr Hervey's Letters, vol. i. p. 50.

- 546 Jesus says, concerning His People; “ If they have sinned, I have taken their Sins upon Myself. If they have multiply'd Transgressions, as the Stars of Heaven, My Father hath laid on Me the Iniquitys of them all. They are My Redeem'd ones; I have bought them with My Blood: I cannot lose My Purchase. If they are not sav'd, I am not glorify'd.”

Ibid. p. 58.

- 547 I am particularly delighted with such social Interviews, as serve to enlarge our Knowledge, and refine our Affections; such as have an apparent Tendency to render us more usefull in our present Stations, and to ripen us for future Happiness.—This is a Feast of Reason; a Feast of Truth; and, I must own, has Charms for me, infinitely superior to all the impertinent Amusements of modish Chat, or the mean Gratifications of the Bottle. *Ibid.* p. 65.

- 548 When I have been asked to spend an Afternoon with Gentlemen of a Learned Education, and unquestionable Ingenuity; I have fancy'd myself invited to take a Turn in some beautifull Garden, where I expected to have been treated with a Sight of the most delicate

delicate Flowers, and most amiable Forms of Nature: when, to my Surprise, I have been shewn nothing but the most worthless Thistles, and contemptible Weeds. *Mr Hervey's Letters*, vol. i. p. 65.

549 I am no more surpriz'd, that some reveal'd Truths should amaze my Understanding, than that the blazing Sun should dazzle my Eyes. *Ibid.* p. 85.

550 There will be Mistakes in Divinity, while Men preach; and Errors in Government, while Men govern.

Sir Dudley Chorleton. Biographical Dictionary.

551 Happy they, who are withheld from Sin, (not merely as the Unregenerate are) by God's restraining Power; but (as the Saints are) by God's restraining Grace!

Miss Southgate, in Conversation, at Hampstead, Sept. 6. 1769.

552 Ignorance of the Purity of God, of the Extent and Spirituality of His Law, and of the total Depravation of their own Hearts, is that which makes any Persons commence Arians or Socinians. Were they duly convinc'd of Sin, they would need no other Arguments to convince them that the Savior, whose Blood is able to expiate it's Guilt, is and must be very God. *Mr Haweis, Sept. 6, 1769.*

553 The Power of Original Sin is not always very discernible in Children and young Persons: but, sometimes, lyes hid, under the Cover of decent Civility, and seeming Innocence. But, alas! all the Offspring of Adam are deeply infected. They are like young Lions, which do not discover much of their native Fierceness at first. But, if they live long enough for Time to let their *Teeth* and *Claws* grow; they'll quickly give Proof of the savage Nature they brought into the World with them. *Idem.*

554 Evil Tempers are but the *Symptoms* of our spiritual Disease; and Evil Works are but the *Scales* of the Leper. Hatefull as they are, they only indicate that inward

inward, moral Leprosy, of original Depravation, which hath vitiated and corrupted the whole Mass of our fallen Nature. *Mr Haweis, Sept. 6, 1769.*

555 Saints, when provok'd, are too often, so like Sinners; that 'tis hard to discern any Difference. *Anonym.*

556 One Thought of Jesus Christ, reaching the Heart, is more to be valu'd, than all Creature-Contentments whatsoever, though they should be enjoy'd in their Fullness for a thousand Years, without Interruption.

Mr Thomas Ball, in Clarke's Lives, p. 177.

557 Mr *Hervey*, being in Company with a Person who was paying him some Compliments on Account of his Writings, reply'd, laying his Hand to his Breast, "O, Sir, you would not strike the Sparks of Applause, if you knew how much corrupt Tinder I have within."

558 Mr *John Bunyan* having preach'd, one Day, with particular Warmth and Enlargement; some of his Friends, after Service was over, took him by the Hand, and could not help observing what a sweet Sermon he had deliver'd: "Aye," said the good Man, "you need not remind me of that, for the Devil told me of it before I was out of the Pulpit."

559 Dr GILL was preaching, some Years ago, on the *natural Depravity* and *spiritual Inability* of Man. A Gentleman, who heard the Sermon, was greatly offended: and, taking an Opportunity, some Time after, of calling on the Doctor, told him, that, in his Opinion, *He had degraded that noble Being, Man, and laid him much too low.* "Pray, Sir," answer'd the Doctor, "how much, do you think, can Men contribute toward their own Conversion and Salvation?"---*Man can do such and such Things,* reply'd the Gentleman; reckoning up a whole String of Freewill-Abilities.---"And have you done all this for yourself?" said the Doctor.---*Why no, I can't*

can't say I have yet; but I hope I shall begin soon.—

“ If you really have these Things, in your Power,”
 reply'd the Doctor, “ and have not done them for
 “ yourself, you deserve to be doubly damn'd; and
 “ are but ill qualify'd to stand up for that imaginary
 “ Free-will, which, according to your own Con-
 “ fession, has done you so little good. However,
 “ after you *have* made yourself spiritually whole (if
 “ ever you find yourself able to do it), be kind
 “ enough to come and let me know how you went
 “ about it: for, at present, I know but of *one* Re-
 “ medy for human Depravation, namely, the EFFI-
 “ CACIOUS GRACE of HIM, *who worketh in Men*
 “ *both to WILL and to DO, of His own good Plea-*
 “ *sure.*”

560 If you are under Darknefs of Soul, first go to God with it: and then, go to some experienc'd Saint of your Acquaintance. 'Tis good, sometimes, to light your Candle at a Neighbor's Fire. *Anonym.*

561 God is not only the Rewarder, but is Himself the Reward, of his Saints. A King may enrich his Subjects with Gratuitys; but he bestows *Himself* upon his Queen.

Cripplegate Lectures, vol. iii. p. 64.

562 The Saints enter into God's own Joy, *Matt. xxv. 21.* They have not only the Joy, which God bestows, but the Joy which God Himself enjoys.

Ibid. p. 65.

563 A Painter, going to take the Picture of *Helena*, finding himself not able to draw her Beauty to the Life, drew her Face cover'd with a Vail. — Much more, when we speak of God's Excellencys, must we draw a Vail. *Ibid.*

564 A Christian cannot say, I have an Estate in the World, and I shall have it forever; but every Christian may say, I have GOD for my Portion, and I shall have Him forever. *Ibid. p. 66.*

565 God

- 565 God hath given Himself to us by Promise. Faith trusts God's Bond ; and Patience waits for the Payment. *Cripplegate Lectures*, p.67.
- 566 Looking to the Promises, quickens us in our Religious Course. 'Tis like the Rod of *Myrtle* in the Traveller's Hand ; which (as some tell us) revives his Spirits, and makes him walk without Weariness. *Ibid.* p.68.
- 567 The Christian hath such an Harvest of Glory and Happiness coming ; as will never be fully got in. It will be always Reaping-Time, in Heaven. *Ibid.*
- 568 Our Hearts, by Nature, are like the Load-stone ; which refuseth Gold and Pearls, and only attracts Rust and Iron. Unregenerate People fly from God, as if they were afraid of Salvation. *Ibid.*
- 569 There is no Way to live with God in Glory, but by dying. Christians would be cloath'd with a blessed Immortality, but they are loth to be *uncloath'd* for it: They pray, *Thy Kingdom come* ; and, when God is leading them thither, they are afraid to go. What is there, in this Valley of Tears, that should make us weep to leave it ? *Ibid.* p.69.
- 570 As Musk, lying among Linen, perfumes it ; so the real Inn-dwelling of God's Spirit imparts the sweet Frangency of Holiness to the Believer's Heart and Tempers, Words and Works. *Ibid.* p.70.
- 571 As a weak Hand can tye the Marriage-Knot, so a weak Faith can lay Hold on a strong Christ. *Ibid.*
- 572 'Tis Grace, the Grace of Faith in the Heart, that puts a Difference between the *Abba Father* of a Saint, and the *Ave Mary* of a Papist. *Ibid.*
- 573 Have we sat down, and reckon'd what true Religion may cost us ? Have we resolv'd, through the Power of Divine Grace, to own Christ *when the Swords and Staves*

110 EXCELLENT PASSAGES

Staves are up? And to sail with Him, not only in a *Pleasure-Boat*, but, if need be, in a *Man of War*?
Cripplegate Lectures, p. 70.

574 When the Flowers in a Man's Garden dye, yet he can delight in his Lands and Money. Thus a gracious Soul, when the Creature fades, can rejoice in the unsearchable, the unalienable, and the inexhaustible Riches of Christ. *Ibid.* p. 71.

575 *Paulinus*, when they told him that the *Goths* had sack'd *Nola*, and plunder'd him of all he had; lifting up his Eyes to Heaven, said, "Lord, thou knowest where I have laid up MY Treasure."
Ibid.

576 Prayer is a Key, which, being turn'd by the Hand of Faith, unlocks all God's Treasures. *Ibid.*

577 Good Resolutions (as some call them), without Grace, are like Breath upon Steel; which quickly flies off and vanishes away. *Ibid.*

578 God lets the Wicked have their Portion beforehand, i. e. in the present Life; *Psalms* xvii. *Luke* vi. 24. and xvi. 25. A wicked Man may give God an Acquittance, and write upon it, *Received in full*. But the Saints Reward is in *Reversion*: the *Robe* and the *Ring* are yet to come. *Ibid.* p. 72.

579 O Believer, what matters it, if God denys thee a *Kid* to make merry; when he says, *Son, thou art ever with me, and all that I have is thine?* Hath a Son any Cause to complain that his Father denys him a Flower in the Garden, when he makes him Heir of his whole Estate? *Ibid.*

580 "I cannot be poor," saith *Bernard*, "so long as God is rich; for all His Riches are mine."
Ibid. p. 74.

581 We may be Losers for God, but we shall never be Losers by Him. *Ibid.*

582 What

FROM EMINENT DIVINES. III

582 What are all the visible Impietys in the World, but so many Comments on the Depravity of our fallen Nature? A converted Person may say, " Lord, such a Drunkard, such an Adulterer, such a Sodomite, or Murderer, &c. was cut off from the same Piece that I was; and only Free-grace came between us." O Christian, if Grace hath made thee white Paper, thou wert by Nature as very a Dunghill-rag, as the filthiest Sinner.

Cripplegate Lectures, p. 119.

583 As the Wicked are hurt by the best Things, so the Godly are better'd by the Worst. *Ibid.* p. 121.

584 We should not be with wicked Men, as their Companions, but Physicians. *Ibid.* p. 123.

585 When the Grace of an afflicted Saint is in Exercise, his Heart is like a Garden of Roses, or a Well of Rose-water, which, the more moved and agitated they are, the sweeter is the Fragrance they exhale.

Ibid. p. 124.

586 No Sin can be little; because there is no Little God to sin against. *Brook's Precious Remedys*, p. 32.

587 'Tis of the Lord's Mercy, that our Affliction is, not Execution, but Correction. He that hath deserv'd Hanging, may be glad to escape with a Whipping.

Ibid. p. 37.

588 God's Corrections are our Instructions; His Lashes, our Lessons; and His Scourges, our School-masters. Whence, both in *Hebrew* and *Greek*, Chastening and Teaching are express'd by one Word, מוֹסֵר and παιδεια.

Ibid. p. 38.

589 A Man may as truly say, That the Sea burns, or Fire cools, as that free Grace and Mercy can make a real Believer do wickedly.

Ibid. p. 47.

590 Repentance includes Self-abhorrence: As a Man not only loaths Poyson, but the very Dish or Vessel that smells of it, *Ezek.* xxix. 43.

Ibid. p. 54.

591 Good

- 591 Good Mrs WICKS, of *Cambridge*, when on her dying Bed, requested her Family to pray that God would stay his Hand: "I am so full of Consolation," said she, "that the frail Vessel of my Heart can hold no more. I cannot sustain the Divine Manifestations, with which I am favor'd. Beg of the Lord to moderate them, 'till I get out of the Body."

A little before her Departure, she said, "All the Promises, that, during the Time of my Pilgrimage below, have been set home to my Soul at different Seasons, are now given me together, in a Cluster."

Told me by her Daughter, Mrs G. senior, Sept. 19, 1769.

- 592 A Gentleman having lost a favorite Son, said, when some Friends offer'd their Condolences, "I would be content, was it possible, to lose a Son every Day in the Year, might I but be favor'd with such Manifestations of God's Presence and Love, as I have experienc'd on the present Occasion."

Told me by Dr Gifford, Sept. 22, 1769.

- 593 Since Christ look'd upon me in Conversion, my Heart is not my own: He hath run away with it to Heaven.

Mr Rutherford's Letters, p. 30.

- 594 Christ's Children must not expect always to lean upon His Bosom. He sometimes sets them down on the cold, frosty Side of the Hill, and makes them walk, barefooted, upon Thorns. Yet does He keep His Eye of Love upon them, all the while.—Our Pride must have Winter-weather, to rot it.

Ibid. p. 32.

- 595 The Noise and Expectation of Christ's Cross, are weightier than the Cross itself.

Ibid.

- 596 Happy are they, who dare venture out, into the open Streets, with the Name of Christ upon their Foreheads; at a Time when so many are ashamed of Him, and

and hide Him (as it were) under their Cloaks, as if He were a stolen Savior.

Mr Rutherford's Letters, p. 34.

597 [Written from *Aberdeen Prison*]

My Lord Jesus is kinder to me than ever He was. It pleaseth Him to dine and sup with His afflicted Prisoner. The King feasteth me, and His Spikenard casteth a sweet Smell. Put Christ's Love to the Trial, and throw all your Burdens upon it, and then it will appear Love indeed. We employ not His Love, and therefore we know it not.

Ibid. p. 35.

598 Dutys are our's: Events are the Lord's. When we go to meddle with Events, and to hold a Court (as it were) upon God's Providence, and to ask Him, "How wilt Thou do this, or that?" Faith then begins to lose Ground.—We have nothing to do there. 'Tis our Part, to let the Almighty exercise His own Office, and steer His own Helm. There is nothing left us, but to see how we may be approved of Him, and how we may roll the Weight of our weak Souls (in well-doing) upon *HIM* who is God omnipotent: and when what we *thus* pursue, miscarrys, it shall neither be our Sin, nor our Cross.

Ibid. p. 36.

599 Some have written to me, that I am, possibly, too joyfull in the Cross which God hath laid upon me. But my Joy overleapeth the Cross, and terminates on Christ Himself.

Ibid. p. 37.

600 I know, the Sun will overcloud and eclipse, and I shall again be put to walk in the Shade. But Christ must be welcome to come and go, as He thinketh meet. Yet His coming would be more welcome to me, than his going.

Ibid.

601 I have question'd, whether or no I ever knew any Thing of *Christianity*, save the Letters which make up the Word.

Ibid. p. 38.

114 EXCELLENT PASSAGES

602 How little of the Sea, can a Child carry in his Hand!
As little do I take away of my great Sea, the bound-
less Love of Christ.

Mr Rutherford's Letters, p. 40.

603 In it's best Estate, *Free-will* was but a Weather-
cock, which turn'd at the Breath of a Serpent's
Tongue. It made a Bankrupt of our Father *Adam*;
it pull'd down the House, and sold the Land, and
sent all the Children to beg their Bread.

Ibid. p. 41.

604 [Believers do, in general, wish to experience little
else but the Sweetness and Comforts of Religion:
whence Mr RUTHERFOORD says of himself]

I am like a Child that hath a Golden Book, and
playeth chiefly with the Ribbons, and the Gilding,
and the Picture in the first Page; instead of reading
the more profitable Contents.

Ibid. p. 41.

605 Put a low Value on the World's Clay, and put an
high Value on Christ. Temptations will come; but,
if you don't make them welcome, they'll turn to
your Advantage.

Ibid. p. 42.

606 Christ and his Cross are two good Guests, worth
entertaining. Men would fain have Christ by Him-
self and so have Him cheap: but the Market will
not come down.

Ibid.

607 Seeing Christ hath fasten'd Heaven to the far End of
the Cross, and He will not loosen the Knot Him-
self, and none else can (for when Christ ties a Knot,
all the World can't undo it); let us, then, count it
exceeding Joy, when we fall into divers Temptations.

Ibid. p. 43.

608 [To one, who had lost several Children, he thus
writes:]

They are got into the Lee of the Harbor, before
the Storm comes on. They are not *lost* to you, but
laid up in Christ's Treasury above. You shall meet
them

them again. They are not sent *away*, but sent *before*.
Mr Rutherford's Letters, p. 44.

609 The World will be burnt up, in the Day of Christ's Appearance. And why should Night-dreams, and Day-shadows, and Water-froth, and May-flowers, run away with your Heart in the mean while? When we come to the Water Side, and set our Foot in the Boat, and enter on the River of Death, we shall wonder at our past Folly. *Ibid.* p. 45.

610 The old Ashes of the Sins of my Youth, are now Fire of Sorrow to me. I have seen the Devil, as it were, Dead and Bury'd, and yet rise again, and be a worse Devil than ever he was. *Ibid.*

611 Presumption is Heart-whole: but Faith hath a Sense of Sickness, and looketh to the Promises; and, looking to Christ therein, is glad to see a known Face. *Ibid.* p. 46.

612 Be not ashamed because of your Guiltiness. Necessity should not blush to beg. You are in the utmost Want of Christ: therefore, knock and cry. *Ibid.* p. 47.

613 Unbelief may, perhaps, tear the Copys of the Covenant, which Christ hath given you: but He still keeps the Original, in Heaven, with Himself. Your Doubts and Fears are no Parts of the Covenant; neither can they change Christ. *Ibid.*

614 Doubtings are your Sins: but they are also the Drugs and Ingredients, which Christ, the good Physician, makes use of, for the curing of your Pride. *Ibid.*

615 The Use of Faith now (having already clos'd with Christ for Justification), is, to take out a Copy of your Pardon: and so you come to have Peace with God. For, since Faith apprehends Pardon, but never pays a Penny for it; no marvel, that Salvation does not dye and live, ebb or flow, with the working of Faith. *Ibid.*

116 EXCELLENT PASSAGES

- 616 Unbelief gives a Dash to the Glory of Christ, but not to our Salvation.

Mr Rutherford's Letters, p. 47.

- 617 I think it my Happiness, to love the Love of Christ.

Ibid. p. 48.

- 618 Christ is strong, even when lying in the Dust, in Prison, and in Banishment. Losses and Disgraces are the Wheels of Christ's Triumphant Chariot. In the Sufferings of His Saints, He intends His own Glory, and their Good: this is the two-fold Mark, He aims at: and He does not shoot at random; but always touches the Point he purposeth to hit.

Ibid. p. 49.

- 619 The Cross of Christ [or, suffering for His Sake], is a crabbed Tree to look at; but sweet and fair is the Fruit it yields.

Ibid. p. 50.

- 620 Other Lovers, besides Christ, are in Suit of you; and your Soul hath many Wooers: but let your Soul be a chaste Virgin, and Love but ONE. Most worthy is Christ alone, of all your Love, were your Love higher than Heaven and broader than the whole World.

Ibid. p. 51.

- 621 "God be mercifull, in Christ, to me a Sinner," are fit to be the last dying Words of the greatest Saint that lives.

Col. Gallatin, Oct. 19, 1769.

- 622 We are apt to suppose, that God is such an one as ourselves. If we wish to enjoy the Patronage of a great Man, we, very naturally, think, we must *say* or *do* something that may acquire his Esteem, and recommend us to his Notice. Thus would we also treat with God: when, alas! the plain Truth is, we can *have*, and *say*, and *do*, nothing that He approves, 'till He Himself gives it of His free Grace, and works it in us by His Spirit.

Idem.

- 623 Dr GILL, preaching a Charity Sermon, some Years since; concluded thus: "Here are present, I doubt
"not,

“ not, Persons of divided Sentiments ; some be-
 “ lieving in Free-will, and some in Free Grace.
 “ Those of you, who are Free-willers and Merit-
 “ mongers, will give to this Collection of Course,
 “ for the sake of what, you suppose, you’ll get by
 “ it. Those of you, on the other Hand, who ex-
 “ pect Salvation by Grace alone, will contribute,
 “ to the present Charity, out of Love and Grati-
 “ tude to God. So, between Free-will and Free-
 “ Grace, I hope we shall have a good Collection.”

- 624 Believers are not, afterwards, the worse for having been, once, *Arminians*. They are the better quali-
 fy’d, when God has brought them out of Darknesh
 and Bondage, to discern and defeat the Sophistry of
 those Errors, wherewith they themselves have been
 deluded. Just as a Person, who has been Prisoner
 in an Enemy’s Country, can, when he gets away,
 turn his Knowledge to the Advantage of himself,
 and the better Annoyance of his Adversarys.

Mr Tozer, in Conversation, Oct. 22, 1769.

- 625 The famous Dr MANTON was appointed, on some
 public Occasion, to preach before the Lord Mayor
 and Aldermen of *London*. His Sermon was learned,
 ingenious, and eloquent. As he was returning
 home, a plain, old Gentleman pull’d him by the
 Coat, and desir’d to speak with him. The Doctor
 stopt, and the Stranger began : “ I was one of your
 “ Auditory To-day : I went to be fed with the
 “ Gospel, as usual ; but have return’d empty. Dr
 “ Manton was not Dr Manton this Morning.
 “ There was, indeed, much of *the Doctor*, of the
 “ florid and learned Man, in the Discourse ; but
 “ little or nothing of Jesus Christ : it was, in short,
 “ no Sermon to *me*.”—“ Sir,” answer’d the Doc-
 tor, “ If I have not preach’d to you, you have now
 “ preach’d a good Sermon to me : such as, I trust,
 “ I shall

118 EXCELLENT PASSAGES

“ I shall never forget, but be the better for, as long
“ as I live.” *Told me by Dr Gifford, Oct. 21, 1769.*

626 Mr *Grimshaw* (of Yorkshire), a little before he
expir’d, said, to Mr VENN, “ I am as happy, as it
“ is possible for me to be, on Earth; and am as
“ certain of my Salvation, as if I was already in
“ Heaven.”

627 All the Afflictions, that a Saint is exercis’d with,
are neither too numerous, nor too sharp. A great
deal of Rust requires a rough File.

Mr Moses Browne, in Conversation, Oct. 24, 1769.

628 Dr D——’s besetting Sin seems to have been an
Excess and Laxness of Complaisance.—Being to
preach, one Sunday, at a Country Town, where
were two different Meetings, the one Calvinistic,
the other Arminian; the Doctor provided himself
with two Sermons, as opposite in their Plan, as
were the Congregations he was to preach to. When
arriv’d at the Place, he mounted the Calvinist Pulpit
in the Morning. He gave out his Text, and began
his Discourse: but had not got far, before he per-
ceiv’d he had pull’d out the wrong Sermon. He
could not, however, recede; but went through with
it: with much Uneasiness to himself, and to the
great Dissatisfaction of his Auditory.—Having but
two Sermons with him, and knowing that many of
his Morning Hearers would follow him to the other
Meeting in the Afternoon; he was under a Necessity
of preaching his Calvinistic Discourse to the Armi-
nian Synagogue: where he gave as much Discon-
tent, as he had done to the others before. The
Doctor, lamenting his Mistake, shortly after, to an
intimate Friend; receiv’d this mortifying Answer:
“ Never mind it, Sir; you only happen’d to put
“ your Hand into the wrong Pocket.”

Such

Such are the Fruits of Men-fearing and Men-pleasing. *Told me, some Time ago, by Capt. Clunie.*

- 629 Mr *Heard*, very lately, heard Dr M——— preach. Afterwards, the Doctor ask'd him how he lik'd his Sermon? Like it," said Mr *Heard*, "why, Sir, "I've lik'd and admir'd it these twenty Years." The Doctor star'd. "Upon that Shelf," added Mr *H.* "you'll find it, verbatim. Mr *Boehm* was an "excellent Preacher."

Told me by Mr Heard, Oct. 1769.

☞ My Friend *Heard* is a *Bookseller*: and Bookfellers are, sometimes, dangerous Hearers, when a Preacher deals in borrow'd Sermons.

- 630 Mr CHORLTON, who return'd to Town from the North, last Night; call'd on me this Morning (Oct. 25, 1769), and told me, that he has Reason to trust that his Ministry has been blest to the Awakening of his aged Father. Preaching, very lately, on *Ezek.* xxxvii. 9. the old Man was so affected under his Son's Discourse, as to acknowledge, with Tears, "I have been eighty-six Years in the World; but "have never liv'd to God a Moment of the Time." —Thus Grace can make a Father the spiritual Son of his own Child!

- 631 The late King of Sweden was, it seems, under great Impressions of spiritual Religion, for some Time before his Death. A Peasant being once, on a particular Occasion, admitted to his Presence; the King, knowing him to be a Person of singular Piety, ask'd him "what he took to be the true Nature of *Faith*?" The Peasant enter'd deeply into the Subject, and much to the King's Comfort and Satisfaction.—The King, at last, lying on his Death-bed, had a Return of his Doubts and Fears, as to the Safety of his Soul; and still the same Question was perpetually in his Mouth, to those about him,

“What is real *Faith*?” His Attendants advis’d him to send for the Archbishop of *Upsall*: who, coming to the King’s Bed Side, began, in a learned, logical Manner, to enter into the scholastic Definition of Faith. The Prelate’s Disquisition lasted an Hour. When he had done, the King said, with much Energy, “All this is ingenious; but not comfortable: ’tis not what I want. Nothing, after all, but the Farmer’s Faith will do for *me*.”

Told me by Mrs Gallatin, Oct. 1769.

- 632 At *Worcester*, there was (and, perhaps, still is) an Idiot, who was employed, at the Cathedral there, in blowing the Organ. A remarkably fine Anthem being perform’d one Day, the Organ-blower, when all was over, said, “I think, we have perform’d mighty well To-day.”—“*We* perform’d?” answer’d the Organist; “I think ’twas *I* perform’d; or I’m much mistaken.” Shortly after, another celebrated Piece of Music was to be play’d. In the Middle of the Anthem, the Organ stops, all at once. The Organist crys out, in a Passion, “Why don’t you blow?”—The Fellow, on that, pops out his Head from behind the Organ, and said, “*Shall it be WE then?*”

Told me by Mrs Bacon, Oct. 1769.

What are all our Pretensions to Free-will, spiritual Strength, and Self-righteousness; but the Pride of our Hearts, realizing the Idiot’s Question, “*Shall it be WE?*”

- 633 The Divine Providence, which is sufficient to *deliver* us, in our utmost Extremity; is equally necessary to our *Preservation*, in the most peacefull Situation.

Mr Newton’s Letters to Mr H. p. 136.

- 634 You may as well think of adding Whiteness to Snow, or Brightness to the Sun; as of adding any Thing
to

to the Merit of Christ's perfect Atonement, consummate Righteousness, and finish'd Salvation.

Rev. Mr Townshend, Nov. 8. 1769.

635 Those whom God loves, He takes to Pieces; and then puts them together again. *Anonym.*

636 Your Election will be known, by your Interest in Christ; and your Interest in Christ, by the Sanctification of the Spirit. There is a Chain of Salvation: the Beginning of it is from the Father; the Dispensation, through the Son; the Application, by the Spirit. In looking after the Comfort of Election, you must first look *Inward* to the Work of the Spirit in your Hearts; then *Outward*, to the Work of Christ on the Cross; then *Upward*, to the Heart of the Father in Heaven.

Mr Samuel Clark, on John xvii. 10.

637 A Person call'd, some Time ago, on Mr *Romaine*, and complain'd of being grievously distress'd and bow'd down in Soul, without one Ray of Comfort from God. Mr *Romaine's* Answer was, "Do you think, then, that no Persons go to Heaven, but those that have Comforts?"

Told me by Mr Willet, Nov. 14, 1769.

638 They, who act in the Path of Duty, and depend on the Power of God, are equally safe at all Times and in all Circumstances: no less safe, when surrounded by enrag'd Enemys, than when encircled by kind and assiduous Friends.

Mr Newton's Review of Ecclesiastical History, p. 185.

639 David's Pen never wrote more sweetly, than when dipt in the Ink of Affliction.

Mr Mason's Spiritual Treasury, p. 334.

640 A Believer's Watchfulness is somewhat like That of a Soldier on Guard. A Centinel, posted on the Walls, when he discovers an hostile Party advancing, does not attempt to make Head against them himself; but informs his commanding Officer of the Enemy's Approach,

Approach, and leaves *him* to take the proper Measures to repel the Foe. So the Christian does not attempt to fight Temptation in his own Strength: his Watchfulness lyes in *observing* it's Approach, and in *telling* God of it, by Prayer.

Mr Tozer, in Conversation, Dec. 1, 1769.

- 641 Mr Richard Baxter, when on his Death-bed, was visited by a Friend, who reminded him of the Glory to which he was going, and that his many good Works would attend him into a better State. The old Gentleman, lifting up his dying Hand, and waving it, reply'd, "*Don't talk to me about Works: alas! I have dealt too much in them already.*"

Told me by Mr C. Dec. 8, 1769.

- 642 Mr Fisher, of Norwich, being, some Time ago, dangerously ill, and recovering again, said, to a Friend, "I have been in full View of the Harbor, and, alas! am blown back again."

Told me by Dr Hunt, of Norwich, Dec. 10, 1769.

- 643 Mankind are like Sheep, grazing on a Common: the Butcher comes continually, and fetches away one, and another, and another; while the rest feed on, unconcern'd, 'till he comes for the last.

Mr Hearne, formerly Rector of Blagdon, Somerset.

- 644 Strong Affections make strong Afflictions.

Dr Owen.

- 645 When the Heart is full of God, a little of the World will go a great Way with us.

Mr Storer, in Conversation, Dec. 15, 1769.

- 646 'Tis one Thing, to be child-like; another, to be childish. *A Saying of the late Rev. Mr Tho. Jones.*

- 647 The Revival of Evangelical Religion in a Nation, is, often, like a Summer-Shower; which does not fall equally, but waters and refreshes one Place, and leaves another dry.

Rev. Mr Slofs (of Nottingham) in Conversation, Dec. 18, 1769.

648 My

- 648 My Preaching is not like sending an Arrow from a Bow (to which some Strength of Arm is requisite); but like pulling the Trigger of a Gun ready charg'd, which the feeblest Finger can do.

A Saying of the late Rev. Mr Hervey.

- 649 I think it a greater Sin, to marry, on the Lord's Day, than to yoke a Plough: inasmuch as the Work and Concern is greater. The sinfull Continuance of this, I judge to be a provoking Profanation of the Sabbath: and I seldom see those Marriages blest, which were celebrated on that Day.

Mr James Frazer's Memoirs, p. 346.

- 650 A Person was Preaching, in *Norfolk*, some Time ago; and, among other Observations, made the following: "If King *George* was to come and knock
" at your Doors, you'd all strive who should let him
" in first: why don't you, with at least equal Readiness, let Christ into your Hearts?" One of his Auditory took Occasion to ask him, when Sermon was over, "What if King *George* should knock
" at the Door of an House in which all the People
" were dead? Who, I wonder, would rise and let
" in the King then?"

Told me by Mr Gurney, sen. Dec. 21, 1769.

- 651 The Providence of God is one strait Line, drawn from the Point of His Decree. A strait Line it is, in Itself: however crooked it may appear, through a false Medium.—God will do whatever He pleases: and what pleases HIM, ought to please us. 'Tis above Nature, 'tis contrary to Nature, to make a full Surrender of ourselves to His sovereign and absolute Will. Grace alone can enable us to say, from the Heart, "Thy Will be done."

Rev. Mr Winter, in a Letter to me, Dec. 22, 1769.

- 652 Nothing, but the Blood of God, can satisfy the Justice of God, or calm the awaken'd Conscience.

A Saying of the Rev. Mr Walter Chapman's.

653 Creature-

124 EXCELLENT PASSAGES

- 653 Creature-Comforts are often, to the Soul, what Suckers are to a Tree : and God takes off *those*, that *This* may thrive.

Mr Ryland, in Conversation, Dec. 23, 1769.

- 654 'Tis less injurious to Christ, to doubt even of His Existence ; than to doubt of His Willingness to save a wounded, broken-hearted Sinner. *Idem.*

- 655 In Glory, all Religious Differences and Disputes will forever cease. There will be an universal shaking of Hands, in Heaven.

Mr S. Wilkes, in Conversation, Dec. 23, 1769.

- 656 Saints are not always so meek as they ought : “ God shall smite thee, thou whited Wall,” said the Apostle to the High Priest. But, as they draw nearer to Heaven, their Tempers are generally more heavenly : “ Lord, lay not this Sin to their Charge,” said dying Stephen. *Idem.*

- 657 Do you ask, why were God's People *elect*ed to Salvation ? Why were they *Redeem'd*, why *Justify'd*, *Call'd*, *Preserv'd*, and *Sanctify'd* ? And why they shall All infallibly be *Glorify'd* ? That Passage of St *John* is an Answer to every one of these Questions ; “ *GOD is LOVE.*”

Mr Madan, Dec. 24, 1769.

- 658 You must be going either to Heaven or Hell. You cannot go two Ways at once. *Idem.*

- 659 Some People, 'tis to be fear'd, follow the Gospel, as a Shark follows a Ship ;—for a Dinner.

Idem. Dec. 25, 1769.

- 660 To believe the Gospel, is but to give God Credit for being wiser than ourselves. *Idem. Dec. 26. 1769.*

- 661 Is a Father to be blam'd, for striking a Cup of Poyson out of his Child's Hand ? Or God, for stripping us of those outward Comforts, which would run away with our Hearts from HIM ?

Idem. Dec. 27.

662 Sense

662 Sense of Want makes us eloquent. The true Reason, why Books of prescrib'd Forms of Prayer pass through so many Editions, is, because the convincing Influence of God's Spirit passes through so few Hearts. *Mr Madan, Dec. 28, 1769.*

663 A Gentlewoman went, some Time ago, to hear Dr F—— preach, and, as is usual among the Dissenters, carry'd a Pocket-Bible with her, that she might turn to any Passages the Preacher might happen to refer to. But she found, she had no Use for her Bible there: and, on coming away, said, to a Friend, “ I should have left my Bible at home To-day, and “ have brought my *Dictionary*. The Doctor does “ not deal in Scripture, but in such learned Words “ and Phrases, as require the Help of an Interpreter, to render them intelligible.”

664 Truth does not depend on the Power, Wisdom, or Faithfulness of Men: but remains constantly the same, though Peter deny and Judas betray.

Mr Hitchin, in Conversation, Feb. 6, 1770.

665 Mr *Winter* was lately in Company with an Arminian, who ran out violently against the Doctrine of Election. “ You believe Election,” said Mr *Winter*, “ as firmly as I do.” “ I deny it,” answer'd the other: “ on the contrary, 'tis a Doctrine I detest.” —“ Do you believe that all Men will be sav'd, in “ the last Day; or only some?” — Only some. — “ Do you imagine that those some will be found to “ have sav'd themselves?” — No, certainly: God in Christ is the only Savior of Sinners.—“ But “ God *could* have sav'd the rest, could He not?”—No doubt.—“ Then, Salvation is peculiar to the Saved?” To be sure.—“ And God saves them designedly, “ and not against His Will?”—Certainly.—“ And “ willingly suffers the rest to perish, though he “ could easily have hinder'd it?” — It should seem so. — “ Then is not this Election?” — It amounts to much the same Thing.

666 Persons,

126 EXCELLENT PASSAGES

- 666 Persons, who make a peculiar Profession of Godliness, should be peculiarly circumspect in their moral Walk ; else, they hurt, not only their own Character, but, above all, the Cause of Religion itself: and resemble a Man, who carries Fire in one Hand, and Water in the other. *Mrs Bacon, Feb. 16, 1770.*
- 667 Christ suffers His Loving and Beloved People to weep ; because there is nothing better in this Life, than an Heart afflicted for the Sake of Christ : nor does any Thing prepare us more for the Visitations and Graces of our Blessed Savior, than those Tears which flow from our Grief at the Heavenly Bridegroom's Absence, and from our ardent Desire to possess Him. *Monf. Quesnel, on John xx. 11.*
- 668 Arminians represent the Universe as the Governess of God, instead of representing God as the Governor of the Universe.
Mr Richard Hill, in Conversation, March 6, 1770.
- 669 We often come off better than we expect ; and always better than we deserve.
Mrs Green (of Chelsea), March 8, 1770.
- 670 The Heart of Man is as passive in its first Reception of God's Image in Regeneration, as the Canvass, upon which a Painter lays on his Colors : nor is it more able to resist the Operation of the Agent.
Mr Moggs, March 8, 1770.
- 671 That Minister is nothing worth, who cannot make the Devil roar. *Mr Ryland.*
- 672 “ *I know myself to be a Child of God, and an Heir of Glory,*” said Mr HART, on his Death-bed ; adding, “ *Judas was lost, that the Scripture might be fulfil'd : but the Scripture would NOT be fulfil'd, if I should not be saved.*”
- 673 Good old Mr Peter Higgins, who lately departed to Glory, dwelt much in the Light of God's Countenance, and walk'd in the Full Assurance of Faith. Being ask'd, whether he had any Doubt of his Salvation?

vation? He answer'd, in his plain, simple Manner;
 " *I was bargain'd for in Eternity, and the Price of my*
 " *Redemption was paid above 1700 Years ago: then*
 " *why should I doubt? I have nothing left to doubt of.*"

Told me by Mr Naylor, April 25, 1770.

- 674 That which is now our Idol, may quickly become our Burden; and we know not how soon we may be sick of what we were lately sick for.

Mr Henry.

- 675 Let the Judgement of Charity enjoy its true Latitude: but, for my Part, I would not, for a thousand Worlds, have a Socinian's Account to give at the End of this.

Dr Arrowsmith's Chain of Principles, p. 143.

- 676 The Things which the Holy Ghost discovers, are no other, for Substance, but those very Things which are contained in the written Word: only He affords Regenerate Persons clearer Light to discern them by, than they had before Conversion. — Turn a Learned Man to the same Author, which he perus'd when a young Student; he will find the self-same Matter, but see a great Deal further into it, because he hath now got further Light and Knowledge.

Idem. p. 151.

- 677 Happy Man, whosoever thou art, that can't look, by an Eye of Faith, at the *Gospel*, as the Charter of thy Libertys; at the condemning *Law*, as cancel'd by thy Surety; at the *Earth*, as the Footstool of thy Father's Throne; at *Heaven*, as the Portal of thy Father's House; at *all the Creatures*, in Heaven and Earth, as an Heir is wont to look at his Father's Servants, and which are therefore his, so far as he shall need them: according to That, " All are
 " your's, for ye are Christ's, and Christ is God's."

Idem. p. 152.

678 Moses

- 678 Moses was skill'd in all the Learning of the Egyptians: yet, not content herewith, he became an humble Suiter to God for more and better Knowledge than That: "I beseech Thee, shew me *THY* " Glory." Other Notions may fill the Head of a moral Man: nothing short of the Knowledge of God can satisfy the Heart of a Saint. Wherefore, in Answer to this Request, the Lord gave him a Promise, sayings; "I will make all My Goodness " pass before thee."

Dr Arrowsmith's Chain of Principles, p. 157.

- 679 The Correction which you at present consider as an Argument of Wrath, may be an Evidence of Love and an Act of Mercy. God will prune thee, but not hew thee down. The Right Hand of His Clemency knows what the Left Hand of His Severity is doing. Better for thee to be a chasten'd Son, than an undisciplin'd Bastard.

Idem. p. 163.

- 680 There is not a Round in the Ladder to Heaven, which does not give every one, that steppeth upon it, just Occasion to sing, *Grace, Grace!* *Idem. p. 170.*

- 681 A daily Conversation in Heaven is the surest Fore-runner of a constant Abode there. The Spirit of God, by enabling us hereunto, first brings Heaven into the Soul, and then conducts the Soul to Heaven.

Idem. p. 184.

- 682 Faith is, *Thought of it's Object*; who is Christ: with Trust in Him, or Dependence upon Him, for Life and Salvation, under a Conviction of our Misery and Helplessness in ourselves.

Mr Brine against Johnson, p. 31.

- 683 Although believing Souls have, Here, Fellowship with God in Christ, sufficient to stay their Stomachs, as at a Breakfast; yet that Degree of Fruition is wanting,

wanting, which will satisfy them fully, as at a Feast superior to that of Ordinances.

Dr Arrowsmith's Chain of Principles, p. 189.

- 684 To be over-thrifty in our Expences upon God [whether of Time, Money, or Labor], is the worst Piece of Husbandry in the World. *Ibid.* p. 193.
- 685 God's Promises shall as surely receive their Accomplishment, in due Season; as That of Christ's Incarnation did, *when the Fullness of Time was come*, Gal. iv. 4. And That of bringing the People of Israel out of Egypt, at the End of 430 Years: which was most exactly perform'd, on *the self-same Day*, in which that Number of Years was expired, *Exod.* xii. 41. *Ibid.* p. 194.
- 686 Created Goodness, being limited, may be liable to fall short. Esau might have somewhat to plead, for saying, "Hast thou but *one* Blessing, O my Father?"—But Divine Goodness is an Ocean, that hath neither Bank nor Bottom. Our Heavenly Father hath Blessings reserv'd, as well as bestow'd. *Ibid.* p. 203.
- 687 Luther had this Passage in his last Will and Testament: "Lord God, I thank Thee, for that Thou
" hast been pleas'd to make me a poor and indigent
" Man upon Earth. I have neither House, nor
" Land, nor Money, to leave behind me. Thou
" hast given me Wife and Children: whom I now
" restore to Thee. Lord, nourish, teach, and pre-
" serve them, as Thou hast me." *Ibid.* p. 205.
- 688 A certain Philosopher once ask'd a Christian,
" Where is God?" — The Christian answer'd,
" Let me first ask of you, Where is He *not*?" *Ibid.* p. 264.
- 689 If Conscience be as a thousand Witnesses, the all-seeing God is as a thousand Consciences. *Ibid.* p. 268.

130 EXCELLENT PASSAGES

690 As a Thorn, in the Hedge, is a Fence; but an Offence, in the Midst of a Garden: so Sin, in the *Memory*, may do well, to [humble us and] keep us from Relapsing; but is a Grievance, in the *Conscience*. Hence, AUSTIN, after he had receiv'd Assurance of his Forgiveness, bless'd God, that he could now call his Sins to Mind, without being affrighted at them.

Dr Arrowsmith's Chain of Principles, p. 208.

691 Sin is That, which interposeth itself between the Soul, and the Light of God's Countenance. But, whether it be a slender Mist, or a thick Cloud; an Infirmary, or a Rebellion; the Sun of Righteousness, ey'd by Faith, can and will dispell it, so as to make it vanish.

Ibid. p. 209.

692 When God overthrew Pharaoh and his Host in the Red Sea, it overwhelm'd and drown'd the greatest Egyptian Commanders, no less than the meanest Foot-soldier. The vast Ocean overflows the lowest Sands, and the highest Rocks. So does pardoning Grace cover every Transgression of every penitent Believer.

Ibid. p. 210.

693 Dr BATES has an Observation to the same Effect:

“ As, at the Deluge, the Waters cover'd the
“ highest Mountains, as well as the lowest Hills;
“ so, pardoning Mercy cancels the greatest Sins, as
“ well as the least.”

694 Bread, and all other outward Mercys, a Man may receive from an angry God: whereas, Pardon of Sin never cometh but from Favor and special Love.

Dr Arrowsmith's Chain of Principles, p. 212.

695 Assurance of Pardon is a free Gift of God, as much as Faith, or Pardon itself.

Ibid. p. 215.

696 LUTHER well observes, that “ Proud Men require
“ God to act *jure humano*; i. e. according to
“ THEIR Conceptions of what is Right and Just.
“ Haughty Flesh cannot vouchsafe the God of Hea-
“ ven

“ ven so much Honor, as to believe any Thing to
 “ be good, and right, which is spoken or acted
 “ above what the *Codex of Justinian*, or the Fifth
 “ Book of *Aristotle’s Ethics*, defineth to be just.”
 LUTH. de Serv. Arb. cap. 173.

Dr Arrowsmith’s Chain of Principles, p. 244.

697 “ *Esto Diabolus magnipotens; nunquam erit Omnipotens,*” saith LUTHER: I confess the Devil is *mighty*, but he will never be *All-mighty*, as my God and Savior is. *Ibid.* p. 272.

698 Small Jacob shall arise, *Amos* vii. 5. and That because Jacob’s God is great. *Ibid.* p. 273.

699 He, in whom ye trust, O Believers, is a Great God, and loves to do all Things like Himself. Wherefore, look for great Things from Him; great Assistances; great Enlargements; great Deliverances; yea, the Forgiving of great Sins, and the Great Gift of a great Salvation. *Ibid.* p. 274.

700 ’Tis a good Saying of Austin; “ *Intra Mundum facti sumus, ante Mundum Electi sumus.*” We were made within the World, but chosen before it.

Ibid. p. 284.

701 *Procopius* says, that, when *Misdates*, King of *Persia*, was dead without Issue, but had left his Queen pregnant; the Persian Nobility set the Crown on the Queen’s Belly, before she quicken’d: thereby acknowledging her unborn Offspring for their future Sovereign. So that *Sapores* (which was afterwards the Child’s Name) [was not only crown’d before he was born, but even] began his Reign, before he began to live. If such Acts, done by Men, seem not irrational; why should any think it strange for the only wise God to set the Crown of Election upon the Heads of His People, when as yet none of them had any Being, save only in the Womb of His own Purpose and Decree? *Ibid.* p. 288.

702 As, in military Affairs, Commanders have their Muster-Rolls, wherein are contain'd the Names of all the Soldiers they have list'd : whence the Phrase, *Conscribere Milites* :—And, in Common-wealths, there are Registrys kept, wherein are recorded the Names of such as are chosen to Offices of Trust and Preferment ; whence the Title of *Patres conscripti*, given to the Roman Senators : so the Condescension of Scripture, which speaks of God after the Manner of Men, ascribes to Him a *BOOK OF LIFE*, wherein it represents a legible Writing and Registring of the Names of all those Persons, whom he hath irreversibly predestinated to Life Everlasting.

Dr Arrowsmith's Chain of Principles, p. 299.

703 If that Saying of the Stoics be true, “ *In Sapientum Decretis nulla est Litura*,” i. e. In the Decrees of wise Men there can be no Blotting nor Blurring ; how much more may it be asserted concerning the Decrees of the Infinitely Wise God ? — If it became *Pilate* to say, *What I have written, I have written* ; it would certainly mis-become the Great and Immutable God to blot so much as any one single Name out of the Lamb's Book of Life, written by Himself before the World was. We may rest assur'd, that *THIS* Book will admit of no *Deleatur*, nor of any *Expurgatory Index*. *Ibid.* p. 300.

704 The Lamb's *Book of Life* (so named, because JESUS stands there enroll'd at the Head of it, as the Head of all the Elect, and as the Captain of that Salvation to which they were chosen) is a *Book of Love*. “ Behold my Servant, whom I have CHOSEN ; my “ BELOVED, in whom my Soul is well pleased.” It was so said, of Christ ; and may be apply'd to all the Elect, in their Measure.—Hence, Paul styles his Thessalonians, “ BELOVED of the Lord ; because “ God had CHOSEN them unto Salvation.” And God Himself expresses the ELECTION of Jacob, by “ Jacob

“ Jacob have I LOVED :” To shew, that free Love on God’s Part is the Source and Foundation of this Favor.

Dr Arrowsmith’s Chain of Principles, p. 318.

- 705 ’Twas well said, by Sir FRANCIS BACON, that
 “ Old Wood is best to burn ; old Friends best to
 “ trust ; and old Books best to read.”—What vast
 Value do Scholars put upon an antient Manuscript !
 Doubtless, the oldest of all Manuscripts is THE
 BOOK OF LIFE ; and the writing our Names therein,
 the First-born of all God’s Favors.—If God sets a
 Value on the First-fruits of our Services, how care-
 full should we be to magnify the First-fruits of His
 Goodness ? If old Charters be of so great Esteem,
 as they are, in the World ; what an immense Esti-
 mate should we set upon the most antient *Magna*
Charta of our Eternal Election, having this *Seal*,
 The Lord knoweth them that are His !

Ibid. p. 321.

- 706 Election having once pitch’d upon a Man, it will
 find him out, and call him home, wherever he be.
 It call’d ZACCHEUS out of accursed *Jericho* ; ABRA-
 HAM, out of Idolatrous *Ur* of the Chaldæans ; NI-
 CODEMUS, and PAUL, from the College of the Pha-
 risees, Christ’s sworn Enemys ; DIONYSIUS, and
 DAMARIS, out of superstitious *Athens*. In what-
 soever Dunghills God’s Jewells are hid, Election
 will both find them out, and fetch them out.

Ibid. p. 322.

- 707 Election depends on God alone ; all other Blessings,
 upon Election : saith HEINSIUS. “ Cætera pendent
 “ ab Electione ; Electio à Deo.” *Ibid.* p. 324.

- 708 BROMIARDUS mentions an Apprentice, who had
 serv’d an hard Master, by whom he had often been
 severely beaten. These Blows and rigorous Treat-
 ment the Lord made a Means of the young Man’s
 Conversion. Sometime after, lying on his Death-

bed, he caught hold of his Master's Hands, (who stood by), and kissing them, said, *Hæ Manus perduxerunt me ad Paradisum*; i. e. "These Hands "have been instrumental in bringing me to Heaven."

Dr Arrowsmith's Chain of Principles, p. 342.

- 709 Nothing more enflames a Christian's Love to God, than a firm Belief of his personal Election from Eternity; after he hath been enabled to evidence the writing of his Name in Heaven, by the Experience of an heavenly Calling and of an heavenly Conversation. When the Spirit of God (whose proper Work it is to *Affure*, as it was the Father's to *Elect*, and the Son's to *Redeem*), hath written the Law of Life in a Christian's Heart, and caus'd him to know assuredly that his Name is in the Book of Life; he cannot but melt in sweet Flames of Holy Affection.

Ibid. p. 357.

- 710 The *Book* of Life, like the *Tree* of Life in the Garden of Eden, hath a Tree of Knowledge growing hard by, which cannot with Safety be tasted of. There are some nice and needless Questions started, concerning Election, which Questions ought to be forborne. But these lofty Walls, and aspiring Sons of *Anak*, should by no Means prevail with us to act as the unworthy Spys, sent by Israel to explore the Land of Canaan. We ought not to bring up a bad Report, or give Credit to any brought up by others, on a Land that flows with so much Milk and Honey, as the Doctrine of *PREDESTINATION* doth. Not to insist on this Doctrine, were to stop up those Walls, which the Prophets, the Apostles [and our Lord JESUS Himself], have digged, in their Writings [and Ministrations], for the Refreshment of thirsty Souls: yea, it would be endeavoring to cancel the First and Great Charter of our Salvation.

Ibid.

- 711 *Quantum est quod nescimus!* says the Learned GILB. VOETIUS. “How exceeding Much is there, of
“which we know nothing at all!”

Dr Arrowsmith's Chain of Principles, p. 362.

- 712 As Great Men are sometimes wont to erect stately Buildings, and then cause their own Picture to be fix'd up in the principal Apartments; so, when God had made the Fabric of the World, the last Thing he did was to set up His own Picture in it, by forming Man after His own blessed Image and Likeness.

Ibid. p. 373.

- 713 The Elect, when converted, are living Images of God: but not in that high, strict, and peculiar Sense, in which Christ is so called, *Col.* i. 15. *Hebr.* i. 3. The King's Image is on his Coin, and in his Son; but after a different Manner. On his Coin, there may be *Likeness* and *Derivation*; but not *Identity* of Nature. In the Saints, are the Two former: In CHRIST, are All Three. *Ibid.* p. 375.

- 714 Art not thou the Son of Adam? And was not he the Son of Dust? And was not that Dust the Son of Nothing?—“Why art thou proud, O Dust and
“Ashes?” says the Son of Sirach, *Ecclus.* x. 9. And Bernard puts this excellent Question; “*Cum*
“*sis Humi Limus, cur non es humillimus?*”

Ibid. p. 379.

- 715 While Israel march'd through the Wilderness, the blackest Night had a Pillar of *Fire*; and the brightest Day a Pillar of *Cloud*. So, in this World, Things never go so well with God's Israel, but they have still something to groan under; nor so ill, but they have still Comfort to be thankfull for. — In the Church Militant, as in the Ark of old, there are both a *Rod* and a Pot of *Manna*. *Ibid.* p. 390, 392.

- 716 There is as much Difference, between the Sufferings of the Saints, and those of the Ungodly; as there is, between the Cords, with which an Executioner

136 EXCELLENT PASSAGES

pinions a condemn'd Malefactor, and the Bandages wherewith a tender Surgeon binds his Patient. The Design of the One, is, to kill ; of the Other, to cure. Believers undergo many Croffes, but no Curses.

Dr Arrowsmith's Chain of Principles, p. 396.

717 Our Lufts are Cords. Fiery Trials are sent to burn and confume them. *Ibid. p. 398.*

718 Afflictions scour us of our Rust. Adversity, like Winter Weather, is of use to kill those Vermine, which the Summ̃er of Prosperity is apt to produce and nourish. *Ibid.*

719 The cold Water of Persecution is often thrown on the Church's Face, to fetch her to herself, when she is in a Swoon. *Ibid.*

720 When a Founder has cast his Bell, he does not presently fix it up in the Steeple ; but first trys it with his Hammer, and beats it on every Side, to see if there be any Flaw in it.

Christ doth not, presently after He has converted a Man, convey him to Heaven ; but suffers him first to be beaten upon by many Temptations, and then exalts him to his Crown. *Ibid. p. 399.*

721 It is not with God, as with Carpenters and Shipwrights ; who build Houses for others to dwell in, and Vessels for others to sail in, and afterwards take little or no Thought about them. God, who made all Things for Himself, looks to the Preservation of All. *Ibid. p. 402.*

722 ZACHARY URSINUS was wont to say, " I had often " lain in the Streets, had not the Providence of " God been my Hostess, and provided me with a " Lodging." *Ibid. p. 426.*

723 Easy, good-natur'd, affable Men, whose Hearts are nevertheless unrenew'd by Divine Grace ; may be compar'd to ripe Plumbs and Apricots, which, however soft and smooth on the Outside, yet have an hard Stone within. *Ibid. p. 448.*

724 As

- 724 As the worst travelling is, when it has froze after a Thaw; so the worst conversing is, with such Persons, as have had some religious Relentings, and then relapse into their old Hard-heartedness. There are no such bitter Enemys to the Gospel, as They. *Dr Arrowsmith's Chain of Principles*, p.451.
- 725 As the Sun freezes and congeals the Water, not by infusing Coldness into it, but by not imparting Heat, and by forbearing to shine upon it; so God hardens the Reprobate, not by imparting Malice, but by not imparting Grace. *Ibid.* p.453. (from St AUSTIN).
- 726 It is said, of the Diamond;
Incidit Gemmas, sed non inciditur ipse:
Hircino tantum sanguine mollis erit.
 i. e. "It cuts other Jewells; but is, itself, cut of
 " none: nothing will soften it, but steeping it in
 " the Blood of Goats."
 Nor will Man's adamantin Heart be soften'd to Purpose, 'till steep'd in the Blood of Christ, the true Scape-Goat. *Ibid.* p.461.
- 727 The Church below is often in a suffering State. Christ Himself was a *Man of Sorrows*; nor should His Bride be a *Wife of Pleasures*. *Ibid.* p.473.
- 728 Every Vessel of Mercy must be scour'd, in order to Brightness. And however Trees in the Wilderness may grow without Culture; Trees in the Garden must be prun'd, to be made fruitfull: and Corn-fields must be broken up, when barren Heaths are left untouch'd. *Ibid.* p.474.
- 729 *Wenceslaus*, King of Bohemia, after the Defeat and Flight of his Army, being himself taken Captive by the Enemy, was ask'd, How he did? His Answer was, "Never better. While I had all my Army
 " about me, I could find but little Time to think
 " on God: whereas, Now, being stript of all earthly
 " Dependencys, I think on God alone, and betake
 " myself wholly to His Providence." *Ibid.* p.480.

138 EXCELLENT PASSAGES

- 730 *The very Hairs of your Head, says Christ, are all number'd: fear ye not.* On which, AUSTIN hath this sweet and pertinent Remark: "Thou that canst not lose a single Hair, how comes it to pass that thou art afraid of losing thy Soul?"

Dr Arrowsmith's Chain of Principles, p. 481.

- 731 Every Man has *Two* Characters: a *good* one, from his Friends; and a *bad* one, from his Enemys. The best Way, perhaps, for us, to form a just Estimate of any Person whatever, is, by *mixing* his *two* Characters together, and making *one* of Both.

My Uncle, Francis Toplady, in Conversation, at Rochester, May 18, 1770.

- 732 The *Doctrine* of Grace may be abus'd; but the *Principle* cannot.

Dr Owen.

- 733 The Gospel is a Box of most precious Ointment; by Preaching it, the Box is broken and the Fragrance diffus'd.

Mr Romaine.

- 734 A cool and cowardly Defence of Christian Principles, will always embolden the Enemys of the Gospel, and discourage it's Friends. Be resolute for God, or give up His Cause. *Mr Ryland, June 22, 1770.*

- 735 Who had more Testimonys of God's Favor, than *David*? Yet was he sometimes at a Loss, not only to read, but even to spell his Evidences.

Gurnall's Christian Armor, vol. i. p. 123.

- 736 If thou wouldst be guarded from Satan, as a Troubler, take heed of him as a Seducer. The Haft of Satan's Hatchet (with which he chops at the Christian's Comfort) is made of the Christian's Wood. First he tempts *to* Sin, and then *for* it. *Ibid. p. 124.*

- 737 Beware of yielding to Satan's Motions. A Saint's Flesh heals not so easily as other's. *Ibid.*

- 738 There are Three Kinds of Straights, wherein Satan aims to entrap the Believer: nice Questions, obscure Scriptures, and dark Providences. *Ibid. p. 126.*

- 739 By a Work of Grace in thee, thou may'st as surely know thou art elected; as if thou hadst stood at
God's

God's Elbow, when He wrote thy Name in the Book of Life. *Gurnall's Christian Armor*, vol. i. p. 127.

- 740 If Satan seek to puzzle thee about the *Time* of thy Conversion; content thyself with This, that thou see'st the Streams of Grace, though, perhaps, the exact Time of thy first receiving it (like the Head of *Nilus*) may not easily be found.

You may know the Sun is up, though you did not observe when it rose. *Ibid.*

- 741 God is wise to conceal the Succors He intends thee in the several Changes of thy Life, that so He may draw thy Heart into an entire Dependence on His faithfull Promise. Therefore, though thou, perhaps, may'st not see thy God in the Way; thou shalt surely find Him in the End. *Ibid.* p. 128.

- 742 Little Grace cannot dye. 'Tis immortal, because a Child of God's everlasting Covenant and Promise. *Ibid.* p. 129.

- 743 Christian, hath not God taught thee, by His Word and Spirit, how to read the Short-hand of His Providence? Dost thou not know that the Saint's Afflictions stand for Blessings? *Ibid.* p. 130.

- 744 File up thy old Receipts, which thou hast had from God, testifying the Pardon of thy Sins. There are some festival Days, when God comes forth, cloathed with the Robes of His Mercy, and holds forth the Sceptre of His Grace more familiarly, to His Children, than ordinary; bearing Witness to their Faith, &c. Then the Firmanent is clear, and not a Cloud to be seen, to darken the Christian's Comforts. Love and Joy are the Soul's Repast and Pastime, while this Feast lasts.—Now, when God withdraws, and this Chear is taken off, Satan's Work is, how to wear out the Remembrance and Certainty of these sweet Evidences. It behoves thee, therefore, to lay up thy Writings safely. Such a Testimony may serve to non-suit thy Accuser many Years hence.

One

140 EXCELLENT PASSAGES

One Affirmative, from God's Mouth, for thy Pardon'd State ; carrys more Weight, though of an old Date, than a thousand Negatives from Satan's.

Gurnall's Christian Armor, vol. i. p. 130.

745 If Satan haunts thee with Fears of thy spiritual Estate, ply thee to the Throne of Grace, and beg a new Copy of thy old Evidence which thou hast lost. The Original is in the Pardon-office in Heaven, whereof Christ is Master. Thy Name is on Record in that Court. Make thy Moan to God. Hear what News from Heaven, rather than listen to the Tales which are brought by thine Enemy from Hell. Can you expect Truth from a Lyar, or Comfort from an Adversary? Did the Devil ever prophecy well of Believers? *Idem.* p. 131.

746 Dr COTTON MATHER, on his Death-bed, express'd himself thus: " I am not afraid to dye: if I was, I
" should disgrace my Savior. I'm in His Hand,
" where no Ill can befall me."

747 Strong Faith can spell and read the Love of God's Heart in the very Frowns of His Face.

Mr Ryland, June 23, 1770.

748 Grace is that never-failing Spring, to which all the Fortitude and Perseverance of the Saints are owing. On it's unintermitted Supply from Moment to Moment, our Faithfullness to God depends. Had Paul been left to himself for an Instant, when he was about to suffer Martyrdom ; he would, in the very Article of Execution, have sav'd his Head at the Expence of his Soul, and, to preserve his Life, deny'd and abjur'd the Son of God (like Peter) with Oaths and Curses. *Idem.* June 24, 1770.

749 Under the Law, the Priest had Part of the Sacrifices assign'd to himself and his own peculiar Use.— Under the Gospel, Christ's Ministers, when they are made Instruments of spiritual Comfort to others, generally come in for a Share of the Consolation themselves.

FROM EMINENT DIVINES. 141

themselves. God often waters the Preacher, while the Preacher is watering the People.

Mr Ryland, June 24, 1770.

- 750 The Shoulder (which is the working Part of the Ox) was the Priest's Portion: to shew, that God's Ministers should labor for what they receive, and not eat the Bread of Idleness. *Idem. eodem Die.*

- 751 A judicious Minister will accommodate his Labors to the Apprehensions and peculiar Cases of his People; as the Prophet Elijah adapted his own Size to That of the Child he rais'd to Life.

Idem. June 25.

- 752 God hears the Heart, though without Words; but he never hears Words, without the Heart.

Bp Hopkins.

- 753 There are two Cs, which I will never sacrifice to any Man; my Conscience, and my Constitution.

Dr Baker, Sarum, July 13, 1770.

- 754 Sin has stript Man of his moral Cloathing. Man's own Righteousness will not cover his Nakedness: and whoever is destitute of Christ's Righteousness, is a naked Person.

Dr Gill, on Rev. iii. 17.

- 755 I never trusted God, but I found Him faithfull; nor my own Heart, but I found it false.

Dyer's Works, p. 4.

- 756 You may go to Heaven without Health, without Wealth, without Honors, without Pleasures, without Friends, and without Learning: but you can never go to Heaven without Christ.

Idem. p. 16.

- 757 Let Men be ever so great Enemys to Christ, yet as soon as He sets up Himself in their Hearts, they will love Him, own Him, serve Him, and suffer for Him.

Idem. p. 17.

- 758 The greatest and truest Nobility is, to be a Servant of the Great God. He is nobly descended, who is born from above.

Idem. p. 24.

759 Divine

142 EXCELLENT PASSAGES

759 Divine Help is then nearest, when our Misery is at the greatest. Man's Extremity is God's Opportunity. When Mordecai is thoroughly humbled, Haman shall be hang'd. *Dyer's Works*, p.30.

760 Most Men look upon their Friends, as they do upon their Sun-dials; only when the Sun shines.

Ibid. p.31.

761 A Martyr was ask'd, whether he did not love his Wife and Children, who stood weeping by him? "Love them? yes," said he; "if all the World were Gold, and at my Disposal, I would give it all, for the Satisfaction of living with them, though it were in a Prison. Yet, in Comparison of Christ, I love them not." *Ibid.* p.40.

762 There is no coming at the fair Haven of Eternal Glory, without sailing through the narrow Strait of Repentance. *Ibid.* p.46.

763 All the Angels in Heaven cannot subdue the Heart of a Sinner. Heart-work is God's Work. The Great Heart-Maker must be the Great Heart-Breaker. *Ibid.* p.49.

764 A Persian King, willing to oblige two of his Courtiers, gave, to one, a golden Cup; and, to the other, a Kiss: and he that had the former, complain'd to the King, that his Fellow's Kiss was more to be valu'd than his golden Cup.—Christ does not put off His People with the golden Cup: but He gives them His Kiss, which is infinitely better. He gives His best Gifts to His best-beloved ones; He gives His best Love, His best Joy, His best Peace, His best Mercys. *Ibid.* p.52.

765 Whoever hath Christ, cannot be poor; whoever wants Him, cannot be rich. *Ibid.* p.65.

766 Man lives by Death. His natural Life is maintain'd by the Death of the Creatures; and his spiritual and eternal Life are owing to the Death of his Savior.

Ibid. p.75.

767 If

- 767 If Christ be not thy Jacob's Staff, to guide thee to Heaven; he will never be thy Jacob's Ladder, to lift thee thither. *Dyer's Works, p. 78.*
- 768 Grace is Glory militant, and Glory is Grace triumphant; Grace is Glory begun, Glory is Grace made perfect; Grace is the first Degree of Glory, Glory is the highest Degree of Grace. *Ibid.*
- 769 God had one Son without Sin, but none without Sorrow: He had one Son without Corruption, but no Son without Correction. *Ibid. p. 79.*
- 770 Afflictions are Blessings to us, when we can bless God for Afflictions. *Ibid.*
- 771 Grace is the Silver Link that draws the Golden Link of Glory after it. *Ibid. p. 82.*
- 772 Why was the Bread of Life hungry, but that He might feed the Hungry with the Bread of Life? Why was Rest itself weary, but to give the Weary Rest? Why was the Prince of Peace in Trouble, but that the Troubled might have Peace? None but the Image of God could restore us to God's Image. None, but the Prince of Peace, could bring the God of Peace and the Peace of God to poor Sinners. *Ibid. p. 83.*
- 773 'Tis a great Mercy to enjoy the Gospel of Peace; but a greater, to enjoy the Peace of the Gospel. *Ibid. p. 85.*
- 774 The Richest are oftentimes the Poorest, and the Poorest are oftentimes the Richest. Oh, how many thread-bare Souls are there to be found under filken Coats and purple Robes! *Ibid. p. 88.*
- 775 Those Sins shall never make an Hell *for* us, which have been an Hell *to* us. *Ibid.*
- 776 There is no Believer goes to Heaven, but goes in the Arms of Angels. *Ibid. p. 100.*
- 777 To be in Christ is Heaven below, and to be with Christ is Heaven above. *Ibid. p. 103.*
- 778 What

144 EXCELLENT PASSAGES

778 What is Life, but a Warfare? And what is the World, but a Thorow-fare?

Dyer's Works, p. 103.

779 God can give us no greater Gift than Himself. We may say, as one said to Cesar, "This is too great a Gift for me to receive."—"But 'tis not too great, for me to give," answer'd Cesar.

Ibid. p. 105.

780 Abraham might give Ishmael a Bottle of Milk; but Isaac had the Inheritance.

Ibid.

781 A Believer studys more how to adorn the Cross, than how to avoid it.

Ibid. p. 109.

782 Christ with His Cross is better than the World with it's Crown.

Ibid.

783 Suppose, Christian, the Furnace be seven Times hotter; it is but to make you seven Times better.—Fiery Tryals make Golden Christians.

Ibid.

784 Sin has brought many a Believer into Suffering; and Suffering has kept many a Believer from Sinning.

Ibid.

785 The Reproaches of Christ are precious. 'Tis better to be preserv'd in Brine, than to rot in Honey.

Ibid. p. 110.

786 We sail to Glory, not in the Salt Sea of our Tears, but in the Red Sea of Christ's Blood.

Ibid. p. 126.

787 A sanctify'd Heart is better than a silver Tongue.

Ibid. p. 134.

788 He that lives without Fear, shall dye without Hope.

Ibid. p. 137.

789 Either take Christ into your Lives, or cast Him out of your Lips.

Ibid. p. 142.

790 Be willing to want what God is not willing to give.

Ibid. p. 143.

791 Contentment without the World, is better than the World without Contentment.

Ibid. p. 144.

792 Were Saints their own Carvers, they'd soon cut their own Fingers.

Ibid.

793 Special

- 793 Special Mercys call for special Dutys; as they, that hold the largest Farms, must pay the largest Rent.

Dyer's Works, p. 147.

- 794 To bless God for Mercys, is the Way to increase them; to bless Him for Miserys, is the Way to remove them. No Good lives so long, as That which is thankfully improv'd: no Evil dyes so soon, as that which is patiently endur'd. *Ibid.* p. 148.

- 795 The greatest Happiness of a Creature, is, not to to have the Creature for it's Happiness.

Ibid. p. 151.

- 796 Many, who have escap'd the Rocks of gross Sin, have been cast away on the Sands of Self-Righteousness.

Ibid. p. 154.

- 797 The Gift of Prayer may have Praise from Men; but 'tis the Grace of Prayer, that hath Power with God.

Ibid. p. 165.

- 798 Take up all Dutys, in Point of Performance; and lay them down, in Point of Dependence.—Duty can never have too much of our Diligence, nor too little of our Confidence.

Ibid.

- 799 A ragged Saint is dearer to God, than a glittering Emperor that is without Grace.

Ibid. p. 182.

- 800 The Devil hath his Ministers, as well as Christ.

Ibid. p. 199.

- 801 For Wolves to devour Sheep, is no Wonder: but for Sheep to devour one another, is monstrous and astonishing.

Ibid. p. 201.

- 802 As Paper receives, from the Press, Letter for Letter; as the Wax receives, from the Seal, Print for Print; or as the Glass receives Face for Face; so do Believers receive, from Christ, Grace for Grace: i. e. for every Grace that is in *Him*, there is a Measure of the same in *them*.

Ibid. p. 231.

- 803 The Head and Members are glorify'd together, with the same Kind of Glory. God has not one Heaven for His Son, and another for His Saints; but one and the same for Both.

Ibid.

146 EXCELLENT PASSAGES

- 804 He, that hath the Love of God, need not care for the Anger of Men. *Dyer's Works*, p. 232.
- 805 [This, and the twenty-two following, were some of good old Mr DODD's Sayings]:
 Nothing can hurt us, but Sin; and that shall not hurt us, if we can repent of it. Nothing can do us Good, but the Love and Favor of God in Christ; and That we shall have, if we can seek it.
- 806 Either Praying will make a Man leave off Sinning, or Sinning will make him leave off Praying.
- 807 There is no Affliction so small, but we should sink under it, if God upheld us not: and there is no Sin so great, but we should commit it, if God restrain'd us not.
- 808 Sanctify'd Afflictions are spiritual Promotions.
- 809 Make the Sabbath the Market-Day for thy Soul.
- 810 What we win by Prayer, we shall wear with Comfort.
- 811 He that *fears* he has committed the Sin against the Holy Ghost, may be certain that he has *not* committed it.
- 812 It was a notable Saying of an Holy Man, " Quench
 " Hell and burn Heaven, yet will I love and fear
 " my God."
- 813 The Sinner is the Devil's Miller, always grinding: and the Devil is always filling the Hopper, that the Mill mayn't stand still.
- 814 There is this Difference between Rich and Poor Christians: where a Christian is poor, his heavenly Father keeps the Purse; but the Rich keep the Purse themselves. And it often falls out, that 'tis better to have the Purse in our Father's Hands, than our own.
- 815 A Friend of Mr *Dod*'s being rais'd, from a mean Estate, to much worldly Greatness; Mr *Dod* sent him Word, that " This was but like going out of a
 " Boat into a Ship: and he should remember, that
 " while

“ while he was in the World, he was still on the
“ Sea.”

816 If I could lawfully envy any Body, I should envy those that are converted to God in their Youth. They escape much Sin and Sorrow; and resemble Jacob, who carry'd off the Blessing betimes.

817 Mr Dod, being at Holmby House, and invited, by an honorable Personage, to see that stately Building, erected by Sir Christopher Hatton; he desir'd to be excus'd, and to sit still, looking on a Flower which he held in his Hand: “ For,” said he, “ I see
“ more of God in this Flower, than in all the beautiful Edifices in the World.”

818 Passionate Reproofs are like Medicines given scalding hot: the Patient cannot take them. If we wish to do Good to those we rebuke, we should labor for Meekness of Wisdom, and use soft Words and hard Arguments.

819 What need a Child fear, though the whole House be full of Rods, seeing not one of them can move, without the Father's Hand?

820 A godly Minister, being in a Consumption, came to *Ashby* (near *Fawsley*, where Mr *Dod* lived), for the Benefit of Mr *Dod*'s Counsel and Conversation. He was much bow'd down with Doubts and Fears; and, a little before his Death, ask'd Mr *Dod*, “ What will you say to me, who am going out of
“ the World, and can find no spiritual Comfort?” Mr *Dod* answer'd, “ And what will you say to Christ
“ Himself, who, when going out of the World,
“ found no Comfort, but cry'd out, My God, my
“ God, why hast Thou forsaken Me?” This Speech much refresh'd the dying Minister, a little before he went to his heavenly Inheritance.

821 Death is the Friend of Grace, and the Enemy of Nature.

148 EXCELLENT PASSAGES

- 822 The Word, Sacraments, and Prayer, do indeed weaken Sin : but only Death kills it.
- 823 Having Preach'd from that Text, " O Woman, " great is thy Faith, be it unto thee even as thou " wilt ;" he afterwards told some Women, who were at Dinner with him, " It is an usual Saying, " Let a Woman have her Will, and she'll be quiet. " Now, the certain Way for a Woman to have her " Will, is to have a strong Faith, and to pray as " the Woman did in the Gospel."
- 824 Brown Bread, with the Gospel, is good Fare.
- 825 If a Dog bark at a Sheep, the Sheep won't bark again at the Dog.
- 826 Sunday is not a Day to feast our Bodys, but our Souls.
- 827 Every Son and Daughter of God shall be provided for.
- 828 He that eyes a Providence, shall always have a Providence to eye.

A Saying of the late venerable Mr Thomas Hall.

- 829 Heaven is worth dying for, though Earth is not worth living for. *Incert.*
- 830 Friendship is an Union of Spirits ; a Marriage, as it were, of Hearts ; and Virtue is the Golden Hinge on which it turns. *Anonym.*
- 831 I live upon Forgiveness ; and stand in Need of Washing, every Moment. *Incert.*

[A Book was lately put into my Hands, entitled, " *Divine Consolations, Or, the Teachings of God :*" Printed at London, in 1649. It's Author, Mr *Samuel Richardson*, has been represented as an Antinomian. I cannot, hitherto, for my Life, discern any Traces of Antinomianism in the above Performance, so far as I have yet read. On the Contrary, I find many great, striking, and precious Truths ; some of which I here set down.]

832 No worldly Thing seems great, to him that minds Eternity.

Richardson's Divine Consolations, in the Dedication.

833 Crosses and Afflictions are God's Call to examine our Hearts and Lives. *Ibid.* p. 4.

834 Afflictions are as needfull for our Souls, as Food is for our Bodys. *Ibid.*

835 No Affliction would trouble a Child of God, if he but knew God's Reason for sending it. *Ibid.*

836 Obedience is necessary to our Comfort and Assurance, though not to Pardon. *Ibid.* p. 5.

837 A good Woman (Mrs Whitby, of Columpton) said, when under very great bodily Pain, " God has an " End to answer, by every afflicting Dispensation ; " and, 'till God's End is answer'd, I would not wish " this Affliction to be withdrawn."

838 Whom did Christ dye for ? For Sinners. For the greatest Sinners. For the chiefeft of Sinners. A Dying Christ for a Denying Peter ! A Crucify'd Christ for a Crucify'd Thief !

See Mrs Sarah Wight's Experience, p. 12.

839 When the Lord doth any great Thing, He puts His *I* to it. *I*, even *I* am He, &c. *I* will make a new Covenant, &c. *I* will write my Law in their Hearts. *I* will pardon their Sins : *I* will do them away as a thick Cloud. *Ibid.* p. 13.

840 Nothing but Free Grace makes any Difference between me and the Devil. *Ibid.* p. 14.

841 God has two Thrones : one in the Highest Heavens, the Other in the Lowest Hearts. *Ibid.* p. 15.

842 There is no Condition in the New Covenant. It's the Freeness of God's Love, and the Greatness of His Compassion, that undertakes [and accomplishes] All. *Ibid.* p. 46.

843 *Aristides*, a profess'd Heathen, would lend but one Ear to Any who accused an absent Party, and used

150 EXCELLENT PASSAGES

to hold his Hand on the other: intimating, that he reserv'd an Ear for the Party accused.

See Mrs Sarah Wight's Experience, p.68.

- 844 Every Thing is within the Reach of Free Grace; but nothing is within the Reach of Free-Will.

Mr Ambrose Serle, in Conversation, at Broad Hembury, Aug. 27, 1773.

- 845 When a Believer is in a State of Comfort and Prosperity, he can read other Books besides the Bible: but, when he's in Temptation, or burden'd with Distress, he betakes himself to the Bible alone. He wants pure Wine, without any Mixture of Water.—This shews the Worth of the Bible above all other Books.

Idem. ibid. Aug. 28.

- 846 A good Man, who dy'd, some Years ago, at Cambridge; said, in his last Hour, "I us'd to fear the " River of Death: I thought it deep, but I find it " shallow; and 'tis no Burden to me, to go over."

- 847 Mrs Romaine was, last Week, in Company with a Clergyman, at *Tiverton*, who ran out with no little Zeal against what he call'd "Irresistible Grace;" alledging, that "such Grace would be quite incompatible with Free-will." *Not at all so*, answer'd Mrs Romaine: *Grace operates effectually, yet not coercively. The Wills of God's People are drawn to Him and Divine Things, just as your Will would be drawn to a Bishopric, if you had the Offer of it.*

Told me, at Broad Hembury, by Mr Romaine, Sept. 18, 1773.

- 848 'Tis a greater Mercy, to have a spiritual Appetite for the Means of Grace, and to be providentially debarred from enjoying them; than to have Opportunities of attending them, without an Appetite for them.

Mr William Gay, in Conversation, at Broad Hembury, March 13, 1774.

849 The

- 849 The Doctrinal Mysterys of Christianity are Bones to Philosophy, but Milk to Faith. *Howell's Letters.*
- 850 We [Ministers] should not [only] be like Dials on a Wall, or like Watches in our Pockets, to teach the Eye; but like Clocks and 'Larums, to ring in the Ear. Aaron must wear Bells, as well as Pomegranates. The Prophet's Voice must be a Trumpet, whose Sound may be heard afar off.—A sleeping Centinel may be the Loss of a whole City.

Bishop Hall, in a Sermon before King James.—See the Bishop's Remains, p. 2, 3.

- 851 A Person, who had heard much concerning Scanderbeg's Victorys, was very desirous of seeing the Sword with which that famous General had wrought such celebrated Exploits. Scanderbeg sent it to him; and, on seeing it, the Person spake to the following Effect: "Is this the Weapon which has made so great
" Noise in the World? I can see nothing in this
" short, mean-looking Sword, answerable to the
" majestic Idea I had entertained of it." This being told to Scanderbeg, he order'd the Messenger to remind the Other, that "Scanderbeg's Victorys depended, not on the Grandeur of his Sword, but
" on the Strength and Skill of the Arm that wielded
" it: not the Weapon, but Scanderbeg himself was
" the Conqueror." So, 'tis not the Gospel, nor Gospel Ministers, by whom Souls are subdued to Christ; but the Power of Christ's own Spirit, acting by these, which brings Sinners in Subjection to the Obedience of Faith.

See a Treatise of Mr Brookes's: I forget the Name of the Book itself; but remember to have formerly met with the Substance of the above Incident and Remark, in some of that Author's Writings.

- 852 The Dread and Dislike of Death do by no Means prove that a Person is not a Child of God. Even a

152 EXCELLENT PASSAGES

strong Believer may be afraid to dye. We are not, in general, fond of handling a Serpent, or a Viper, even though it's Sting is drawn, and though we know it to be so.

Mr John Martin, London, May, 1774.

853 A good Woman, in much Pain of Body, lately said, " Though I groan, I do not grumble."

854 Some of Mr *Thomas Jones's* last Words [viz. he who was Chaplain of St-Savior's, Southwark] were, "*A Sinner saved, a Sinner saved!*" Similar will be the everlasting Song of the Saints, in Heaven itself.

855 The higher a Bird flies, the more out of Danger he is: and the higher a Christian soars above the World, the safer are his Comforts.

Mr Sparke, in Conversation, London, May, 1774.

856 Too many modern Preachers resemble Auctioneers, who put up Heaven to the highest Bidder.

Mr Serle, in Conversation, London, June 3, 1774.

857 Content is all we aim at, with our Store:
" If that be had with little, what need more?"

Incert.

858 Sometimes when I have thought I did no Good [by the Sermons I have preached], then I did the most of all: and, at other Times, when I thought I should catch People, I have fished for nothing.

John Bunyan's Works, vol. i. p. 80. Octavo.

859 Great Grace, and small Gifts, are better than great Gifts and no Grace. It doth not say, " The Lord gives Gifts and Glory;" but, " The Lord gives Grace and Glory." Blessed is such an one, to whom the Lord gives Grace; for that is a certain Forerunner of Glory. *Idem. ibid. p. 83.*

860 I never had, in all my Life, so great an Inlet into the Word of God, as now [viz. as during his twelve Year's Imprisonment]: infomuch that I have often said,

said, "Were it lawfull, I could pray for greater
" 'Trouble, for the greater Comfort's Sake."

John Bunyan's Works, vol. i. p. 86, 87.

- 861 No Sin can be little, because it is committed against
the Great God of Heaven and Earth. To commit
little Sins, the Sinner must first find out a little God.

Idem. ibid.

- 862 A Penitent, though formerly as bad as the worst of
Men; may, by Grace, become as good as the Best.

Idem. p. 101.

- 863 In Prayer, 'tis better to have an Heart, without
Words; than Words, without an Heart. *Idem.*

- 864 The best of Christians are found in the worst of
Times. *Idem.*

- 865 If the very Idea, of having an hard Heart, makes you
tremble; 'tis a certain Sign, that your Heart is not
hard.

St Bernard, if I mistake not.

- 866 As, in a Pair of Compasses, one Foot is fixed in the
Centre, while the other wanders about in the Cir-
cumference; so must the Soul stay on Christ, while
we search after Evidences and additional Comforts.

Dr Manton, on James, p. 316.

[May not the same Thought be accommodated to the
contrary Propensities of the Old Man and the New?]

- 867 Free-will establishes Merit: Free Grace checks it.
The Sun is not beholden to us, because we borrow
Light from it; or the Fountain, because we draw
Water.

Dr Manton, on James, p. 318.

- 868 As every good Work comes from God's Spirit, so it
passes through thy Heart, and there it is defiled.
Partus sequitur Ventrem: our good Works have more
of the Mother, than of the Father, in them. Hence,
they are [in point of Merit and of Perfection] but
Dung and filthy Rags.

Idem. ibid.

- 869 Our Works of Obedience, coming immediately out
of our Hands, would be unfragrant to God: where-
fore

154 EXCELLENT PASSAGES

fore Christ intercepts them in their Passage, and so they are perfumed in the Hands of a Mediator.

Dr Manton, on James, p. 324.

870 'Tis an Advantage, not a Discouragement, to be weak in Ourselves. When a Bucket is empty, it can be the better filled out of the Ocean. *Idem. ibid.*

871 For these six thousand Years, God has been multiplying Pardons; and yet Free Grace is not tired. Christ undertook to satisfy, and He hath Money enough to pay. 'Twere Folly, to think, that an Emperor's Revenue will not pay a Beggar's Debt. Mercy is an Ocean, ever flowing, yet ever full. The Saints carry Loads of Experiences with them to Heaven. Free Grace can shew you large Accounts, and a long Bill, cancel'd by the Blood of Christ.

Idem. ibid. p. 604.

872 The Gospel is a sovereign Plaister; but Christ's own Hand must make it stick. *Idem. on Jude, p. 90.*

873 A Man that is at Peace with God, will be often in God's Company. *Ibid. p. 93.*

874 When Peace is concluded between Nations that were before at War, Trading is revived. So will it be between God and you: Commerce will be revived, and you will be trading into Heaven [by Prayer and repeated Acts of Faith], and bring away rich Treasures of Grace and Comfort. *Ibid. p. 94.*

875 Such is the Omnipotency of our God, that He can and doth make, to His Elect, four sweet, and Misery Felicity. *Mr Philpot, the Martyr.*

876 It is Man's Frailty, to fall: but it is the Property of the Devil's Child to lye still. *The same Mr Philpot.*

877 What Recompence did the Prophets receive [from the World], for all their Labors and Expence of Spirits [in preaching], but Saws, and Swords, and Dungeons? It is almost as much the Character of a Minister, to be much in Afflictions; as to be much in Spirit, and much in Labors. "To preach,"
said

said *Luther*, “ is only another Name for deriving
“ and entailing the World’s Hatred upon Our-
“ selves.” But we may justly suspect, that we are
not true to our Master, when we are dandled on the
World’s Knees. *Dr Manton, on James, p. 553.*

878 Sufferings are comfortable, when they overtake us in
the Way of Duty. *Idem. ibid.*

879 Archbishop *Williams* once said to a Friend of his,
“ I have passed through many Places of Honor and
“ Trust, both in Church and State; more than
“ Any, of my Order, in England, these seventy
“ Years before: yet, were I but assured, that, by
“ my Preaching, I had converted but one Soul to
“ God, I should take therein more spiritual Joy
“ and Comfort, than in all the Honors and Offices
“ which have been bestowed upon me.”

Fuller’s Church History, b.II. p. 228.

880 Mr *Hervey* was once travelling, in a Stage-Coach,
with a Lady, who was totally immersed in Dissipa-
tion, the Lust of the Eye, and the Pride of Life.
“ I have Comfort,” said she, “ *before* my pleasure-
“ able Plans take Place, and when they *do* take
“ Place, and after they *have* taken Place. I *expect*
“ them with Satisfaction, I *enjoy* them with high
“ Gratification, and I *reflect* on them with Happi-
“ ness when they are past.”—*You have forgot to*
mention one Comfort, Madam (reply’d Mr *Hervey*),
which such a Life is productive of. — “ How so?”
answer’d the Lady. *I have specify’d the Pleasures I*
receive BEFORE the Time, AT the Time, and AF-
TER the Time: and surely, I cannot have made any
Omission.—“ Yes: you have forgot the *principal Joy*
“ of all: viz. the *Comfort* which the Review of
“ these Things will give you on your *Death-bed.*”—
The Lady was struck: and, growing serious from
that Time forward, she became an eminent Christian.

Told me, at Broad Hembury, March 15, 1775, by
good Mr Pitts, of Chard.

881 Public Controversy, from the Press, may be of standing Use to the present and to future Times. But wrangling Altercations, in private Company, seldom have much good Effect: they resemble the Pope's Interview with an English Quaker, where neither receiv'd any Good from the other.—The Quaker visited Rome, in order to convert the Pope. Being admitted to his Presence, the Quaker thus accosted his Holiness: "Friend, I am come to tell thee, that thou art Antichrist, and the Scarlet Whore of Babylon."—The Pope, who was a Man of Humor, answer'd: "Friend, I am glad thou art come, as it gives me an Opportunity of telling thee, that thou art a most egregious Heretic. Thou may'st think thyself well off, that I don't put thee into the Inquisition, and burn thee to Ashes. So get thee back to thy own Country, while thou art safe and sound."—Thus, each left the other, as he found him. The Pope would not believe himself to be Antichrist, nor the Quaker deem himself an Heretic.

Mr William Gay (of Uffculme), in Conversation, at Broad Hembury, April 2, 1775.

882 If our Sins lye heavy at our Hearts, God will not lay them to our Charge.

Mr Case's Sermon on Rev. ii. 5.

883 Complaining of God, is one Thing; Complaining to God, is another. *Idem.*

884 God may cast thee down, but he will not cast thee off. *Idem.*

885 As, in two Strings of an Instrument rightly tuned, if one String be touched, the other trembles; so, if one Believer suffer, the rest suffer with him.

Mr Jenkins's Sermon on Heb. xi. 38.

886 A Believer, in a poor Condition, resembles a fine and valuable Picture in a broken Frame. *Idem.*

887 God

887 God did not chuse the Eagle, or Lyon, for Sacrifice; but the Lamb, and the Dove.

Mr Jenkins's Sermon on Heb. xi. 38.

888 " I'd rather do the least truly Good Work," said Luther, " than obtain all the Conquests of Cæsar " and Alexander." *Idem.*

889 The late Lord *Bolingbroke* (viz. the celebrated Infidel and Tory) was, one Day, reading in Calvin's Institutions. A Clergyman* of his Lordship's Acquaintance coming on a Visit, Lord B. said to him, " You " have caught me reading John Calvin. He was " indeed a Man of great Parts, profound Sense, and " vast Learning. He handles the Doctrines of " Grace in a very masterly Manner." — ' *Doctrines of Grace,*' (reply'd the Clergyman) ' *the Doctrines of Grace have set all Mankind together by the Ears.*' " I am surpriz'd to hear *you* say so," answer'd Lord B; " you who profess to believe and to preach " Christianity. Those Doctrines are certainly the " Doctrines of the Bible: and, if I believed the " Bible, I must believe *them*. And, let me seriously " tell you, that the greatest Miracle in the World " is, the Subsistence of Christianity, and it's continued Preservation as a Religion, when the " Preaching of it is committed to the Care of such " unchristian Wretches as you."

Told me, this Day, at Bath, July 30, 1775, by Lady Huntingdon, who had it from Lord B——'s own Mouth.

890 I remember to have seen an humorous Print, of a Miller grinding old People young. — The Idea, religiously consider'd, is not without Reality. In Regeneration, the Holy Spirit puts us into the Mill of the Law, and grinds us small, and we come out New Creatures.

* Mr C——h, who dy'd Vicar of Battersea.

891 The late Dr *Guyse* lost his Eyesight in the Pulpit, while he was in his Prayer before Sermon. Having finished his Prayer, he was, consequently, forced to make no Use of his written Papers, but to preach without Notes.—As he was led out of the Meeting, after Service was over, he could not help lamenting his sudden and total Blindness. A good old Gentlewoman, who heard him deplore his Loss, answer'd him, “ God be praised that your Sight is gone. I “ never heard you preach so powerfull a Sermon in “ my Life. Now, we shall have no more Notes. “ I wish, for my own Part, that the Lord had took “ away your Eyesight twenty Years ago, for your “ Ministry would have been more usefull by twenty “ Degrees.”

892 An unregenerate Man is equally Dead to God, whether he be bury'd in a Sink of Vice, or under a fair Monument of natural Virtue.

Count Dohnau, in Conversation, this Day, at Clifton, August 11, 1775.

893 The pious and primitive Dr *Wilson*, late Bishop of Soder and Mann, had given Offence to some Magistrates in that Island, by his Zeal against Vice, and by the Reformation of Manners which his Exhortations and Example had effected. To be revenged on him, they laid some political Offences to his Charge, and had him confin'd in Prison. After a considerable Time, his ill Usage was reported (seemingly, by Accident) to one of the two Turks whom the King [viz. George I.] constantly retained about his Person to dress him. The honest Mahometan gave his Majesty an Account of the Hardships under which the Bishop labor'd: and the King order'd him up to London, in order that he might stand on his own Defence. The Bishop was soon acquitted, on being heard: and, the next Court Day, appeared at the Royal Levee, to thank his Majesty for the Equity and

and Benevolence which had been shewn him. The good Prelate appeared in his usual Manner, very venerable, but very simply habited: with his grey Locks, a little black Cap on the Crown of his Head, and Leather Thongs in his Shoes, which he always wore in lieu of Buckles. A Number of other Bishops were in the Circle; but the King, passing by them all, walked up to the Bishop of Mann, and, taking him by the Hand, said, “ *My Lord, I beg your Prayers:*” laying a particular Stress on the Word YOUR.

Nor must the Generosity of the worthy Turk be forgot. The Bishop’s Son (Dr Wilson, now Prebendary of Westminster) muster’d up fifty Guineas (as much as he was then able to raise), and requested the Turk to accept them as a Testimony of Gratitude for the kind Services he had render’d to his Father. But he could not prevail on the excellent Mahometan to take them: “ I’ll have no Return,” said he; “ for ’tis Reward enough to do Good to a good Man.”

Told me, by Lady Huntingdon, this Day, at Clifton, August 11, 1775.

- 894 An unrenew’d Person, while you please him, resembles the Sea-coast at high Water: all the Filth, that lyes beneath, is conceal’d by the incumbent Tide. But, when that same Person is tempted, or provok’d, he’s like the Beach at low Water: and the Rubbish, and Stones, and dead Dogs and Cats, become visible presently.

A Remark of my worthy Friend, the late William Lunell, Esq;.

- 895 Lady Huntingdon was once speaking to a Workman, who was repairing a Garden Wall, and pressing him to take some Thought concerning Eternity and the State of his Soul.—Some Years afterwards, she spoke
to

to another, on the same Subject: and said to him,
 “ Thomas, I fear you never pray, nor look to
 “ Christ for Salvation.”—“ *Your Ladyship is misla-*
 “ *ken,*” answer’d the Man: “ *I heard what pass’d be-*
 “ *tween you and James, at such a Time; and the Word*
 “ *you design’d for HIM took Effect on ME.*”—“ How
 “ did you hear it?”—“ *I heard it on the other Side*
 “ *of the Garden, thro’ an Hole in the Wall: and shall*
 “ *never forget the Impression I receiv’d.*”—Thus will
 the Blessed Spirit even make His Way through the
 Hole of a Wall, rather than an elect Sinner shall dye
 unconverted.

- 896 Archbishop *Potter* wrote a short Letter to Lady
 Huntingdon, to this Effect: and, as nearly as she
 can remember (for she repeated it to me by Memory),
 in these Terms:

“ Dear Madam,
 “ I have been very ill, since I last saw you. I
 “ hope soon to hear, from you, that your Health is
 “ better for your being at Bath. Continue to pray
 “ for me, ’till we meet in that Place, where our Joy
 “ shall be complete. I am, as ever,
 “ Your affectionate Friend,

John Cant.”

After the good Prelate had written the above Letter,
 he was walking with it to his Scrutore, and (as his
 Son, Mr Potter, acquainted Lady Huntingdon),
 being seiz’d with a sudden Syncope, dropped upon
 the Floor, and expir’d with the Letter in his Hand.

- 897 A very poor, but a very good Woman, who dyed in
 Yorkshire, not far from Ledstone, the Seat of the
 excellent Lady Betty Hastings; said, a little before
 she expired, “ I will not dye, without leaving dear
 “ Lady Hastings a Legacy; and I bequeath her *the*
 “ *seventeenth Chapter of St John:* with my Prayers,
 “ that that sweet Chapter may be made as great
 “ a Blessing

“ a Blessing to her Heart, as it has been to
“ mine.”

*This, and the preceding Anecdote of Archbishop
Potter, were told me by the Countess of Hun-
tingdon, at Clifton, this Day, August 12, 1775.*

- 898 The learned *Salmasius* said, when on his Death-bed,
“ Oh, I have lost a World of Time! If one Year
“ more was to be added to my Life, it should be
“ spent in David’s Psalms and Paul’s Epistles.”
- 899 The famous Mr *Bulstrode Whitlock* (Lord Chancellor,
Embassador to Sweden, and Historian) used to say,
after his Retirement from the World and from pub-
lic Business; “ *My Religion is, to have the good*
“ *Spirit of God in my Heart.*”
- 900 I had the following Anecdote from the late worthy
and pious Mr Davis, of Hatton Garden, London;
whose Father had it from One who lived during the
great Plague, and who was well acquainted with the
Nobleman to whom it refers.

Lord *Craven* lived in London, when that sad Ca-
lamity raged. His House was in that Part of the
Town, since called (from the Circumstance of Cra-
ven House being situated there) Craven Buildings.
On the Plague growing epidemic, his Lordship, to
avoid the Danger, resolved to go to his Seat in the
Country. His Coach and six were accordingly at
the Door, his Baggage put up, and all Things in
Readiness for the Journey. As he was walking
through his Hall, with his Hat on, his Cane under
his Arm, and putting on his Gloves, in order to
step into his Carriage; he overheard his Negroe
(who served him as a Postillion) saying to another
Servant, “ I suppose, by my Lord’s quitting Lon-
“ don to avoid the Plague, that his God lives in
“ the Country, and not in Town.” The poor
Negroe said this, in the Simplicity of his Heart, as
really believing a Plurality of Gods.—The Speech,

M

how-

however, struck Lord Craven very sensibly: and made him pause. “*My God,*” thought he, “*lives every where, and can preserve me in Town, as well as in the Country. I’ll e’en stay where I am. The Ignorance of that Negroe has preached an usefull Sermon to me. Lord, pardon that Unbelief, and that Distrust of thy Providence, which made me think of running away from thy Hand.*” He immediately order’d his Horses to be taken off from the Coach, and the Luggage to be brought in. He continued at London; was remarkably usefull among his sick Neighbors; and never caught the Infection.

I likewise think it worth preserving, that (as the same Person assured my Friend Davis’s Father), the Out-pouring of God’s Spirit was uncommonly great, during the whole Time of the Plague. Such spiritual Consolations, and such rich Communion with God, were seldom experienced, as were felt and enjoyed by the Lord’s People, from the first Commencement to the final Cessation of that tremendous Visitation. So that the Time of Destruction was, in another Respect, a Time of peculiar and most transcendent Refreshing to the Church of Christ.

901 My Friend, Mr Thomas Walsh, who dyed in the Year 1759, had been, during his Health, a great Asserter of Free-will and Perfection. In his last Illness (which was a very long one) I saw him frequently. It was hardly possible for any created Being to suffer, on this Side Eternity, more Pain of Body, or more dreadfull Darknes and Distress of Soul. His Bowels literally came away from him, by Piece-meal. And the Lord did not give him so much as one Ray of spiritual Comfort, for eight or nine Months. He was indeed led through a most tremendous Wilderiness of Horrors. In this awfull and disconsolate State (though he had, for many Years before, been favor’d with Assurance of Interest in

in Christ) he continued, 'till about half a Minute before his Death. All was Darkneſs, even Darkneſs that might be felt. "*I now feel,*" ſaid he, "*the Truth of our Lord's Words, Without Me ye can do nothing.*" But, juſt before he expired, the Holy Ghoſt ſhined in upon his Soul. His laſt Words were, "*He is come, He is come, He is come! My Beloved is mine, and I am his.*"

902 Some Time ſince, I was reading of a good Woman, who, being on her Death-bed, was aſked, Whether ſhe wiſhed to live or dye? "*I deſire,*" ſaid ſhe, "*to have no Wiſh about the Matter; except it be, that the Lord may perform his own Will.*" But, reply'd the Perſon, Which would you chuſe, if the Lord was to refer it to yourſelf? "*Why truly,*" rejoin'd ſhe, "*I ſhould, in that Caſe, beg Leave to refer it back to Him again?*"

903 While Dr Doddridge was at Bath, in his Way to Falmouth (from which latter Place he was to embark, and did embark, for Liſbon); Lady Huntingdon's Houſe at Bath was his home. In the Morning of the Day on which he ſat out from thence for Falmouth, Lady Huntingdon came into his Room and found him weeping over that Paſſage in the Prophet Daniel (Chap. x. 11, 12.) *O Daniel, a Man greatly beloved, &c.* "You are in Tears, Sir," ſaid Lady H.—"I am weeping, Madam," answer'd the good Doctör; "but they are Tears of Comfort and of Joy. I can give up my Country, my Relations, and Friends, into the Hand of God. And, as to myſelf, I can as well go to Heaven from Liſbon, as from my own Study at Northampton."

Told me, by Lady Huntingdon, at Clifton, this Day, Auguſt 19, 1775.

904 She alſo ſaid, that Dr *Warburton* (the preſent Biſhop of Glouceſter) came to ſee her the Evening before the Day above mentioned. Dr Doddridge,

and Dr Oliver (the Physician), and Dr Hartley, (Author of the Observations on Man), were in the Room at the Time.—W———n, who never knew any Thing of Politeness or Refined Behavior, ran out very furiously against what he called *Enthusiasm*; and observed, however, that “All Enthusiasts were “*honest*, though extremely *warm* and extravagant in “their *Zeal*.” Shortly after, Oliver Cromwell’s Name came on the Carpet: and W———n termed him “The greatest *Enthusiast* and the greatest *Rogue* “that ever existed.” Lady Huntingdon pointed out the Inconsistency of such a Remark, from a Gentleman who had said, just before, that “Enthusiasm and Honesty always went together.” But W——— (who, I believe, was never known either to blush, to retract, or to apologize) brazen’d it out very lamely.

905 “How does your Ladyship” (said the famous Lord Bolingbroke once to Lady Huntingdon) “reconcile “*Prayer* to God for particular Blessings, with “absolute *Resignation* to the Divine Will?” — Very easily (answer’d she): just as if I was to offer a Petition to a Monarch, of whose Kindness and Wisdom I have the highest Opinion. In such a Case, my Language would be, *I wish you to bestow on me such or such a Favor: but your Majesty knows, better than I, how far it would be agreeable to you, or right in itself, to grant my Desire. I therefore content myself with humbly presenting my Petition, and leave the Event of it entirely to You.*

906 Dr Oliver, the celebrated Bath Physician, had been a very inveterate Infidel, till within a short Time before his Death. In his last Sickness, the Arrows of spiritual Conviction stuck fast in him. Lady Huntingdon never saw a Person more thoroughly humbled, distressed, and broken in Heart. Coming to him about two Days before he dyed, he lamented,
not

not only his own past Infidelity, but the Zeal and Success with which he had endeavor'd to infect the Minds of Others. "O that I could undo the Mischief I have done! I was more ardent," said he, "to poyson People with the Principles of Irreligion and Unbelief, than almost any Christian can be to spread the Doctrines of Christ." — *Cheer up* (answer'd Lady Huntingdon); *Jesus, the great Sacrifice for Sin, atoned for the Sins of the second Table as well as for those of the first.*—"God," reply'd he, "certainly *can*, but I fear He never *will*, pardon such a Wretch as I." — *You may fear it at present*, rejoined she; *but you and I shall most certainly meet each other in Heaven.* — The Doctor then said, "O Woman, great is thy Faith. My Faith cannot believe that I shall ever be there."

Soon after, the Lord lifted up the Light of his Countenance on Dr Oliver's Soul. He lay, the rest of his Time, triumphing and praising free Grace: and went off, at last, as happy as an Angel.

Told me, by Lady Huntingdon, at Clifton, August 19, 1775.

- 907 I would run away from the *Law* (consider'd as a Covenant of Works), as fast as I would from my Sins. *A frequent Saying of Lady Huntingdon's.*
- 908 "It is now twenty-three Years, since I was awakened to know the Work of God upon my Heart: and I feel my Need of Christ more deeply, at the End of these three and twenty Years, than I even did when I was first drawn to Him."

Good Mr Joss, in Conversation, at Bristol, this Day, August 23, 1775.

- 909 We are, in God's Hand, as Clay in the Hand of the Potter. Did you ever know a Potter *thank* a Vessel of his own making, for it's Beauty or Usefulness? Surely, the Praise is due, not to the Pot, but to the Potter. In a still infinitely higher Degree is the

whole Praise due to God, for the Graces and the good Works which He has given us.

Mr Rowland Hill, at London, August 30, 1775.

- 910 If a Person was to attend the Levee of an earthly Prince, every Court-day; and pay his Obeisance, punctually and respectfully; but, at other Times, speak and act in Opposition to his Sovereign: the King would justly deem such an One, an Hypocrite and an Enemy. Nor will a solemn and stated Attendance on the Means of Grace in the House of God, prove us to be God's Children and Friends; if we confine our Religion to the Church-Walls, and do not devote our Lips and Lives to the Glory of that Savior we profess to love.

Mr Rowland Hill, eodem Die.

- 911 "If we run away from the Lord, he has a Covenant-Rod for our Backs: but 'tis a Rod in the Hand of a Father."

A dying Saying of my Friend, Mr Lovett, of London, who went to Heaven, Sept. 4, 1775.

- 912 In vain ye bow your Knees, at the Name of Jesus; unless your Souls bow [and submit] to His Righteousness.

Mr Jenks.

- 913 Mr Owen, on being lately told, that he had not Talents for Preaching; made Answer, "I preach the good Gospel, if I'm not a good Gospel-Preacher."

Told me, by Miss Ruffel, at Brighthelmstone, Sept. 26, 1775.

- 914 The old Duke of Bedford (Grandfather of the late Duke) used to say, "I consider the Prayers of God's Ministers and People, as the best Walls round my House."

Told me, at Wooburn, by Mr R. October 12, 1775.

- 915 My old and valuable Acquaintance, the late Mr Thomas Chorlton (who dy'd, at Southwark, Dec. 19 1774), who absolutely fell a Martyr to frequent and excessive

excessive Preaching; was very comfortable on his Death-bed. “*When will the happy Hour arrive?*” was one of his dying Sayings. And, when some of his Friends were taking their last Farewell of him, he said, “*Friends united to Christ shall meet again.*” He compared himself to a weary Child, whom his Father was putting to Bed: and was deeply refreshed by that sweet Promise in the last Verse of *Isai. xxxv.* “*The Ransom’d of the Lord,*” &c.—His funeral Text was, by his own particular Desire, *Acts ii. 28.* “*Thou hast made known to me the Ways of Life;*” “*thou shalt make me full of Joy with thy Countenance.*”

- 916 Mr Maccail, a Scotch Preacher, was tortur’d to Death, in Scotland, some Time after the Restoration of Charles II. His dying Words were glorious and triumphant, notwithstanding the Extremity of his bodily Pain: “*Farewell, Sun, Moon, and Stars!*” “*Farewell, World and Time!*” “*Farewell, weak and frail Body!*” “*Welcome, Eternity!*” “*Welcome, Angels and Saints!*” “*Welcome, Savior of the World!*” “*Welcome, God the Judge of All!*”—He dy’d by the Torture of the Iron Boot.

See the Life of Mr Alexander Pedan, p. 5.

- 917 If *Evil* had never been permitted, the *WISDOM* of God could not have appeared in *over-ruling* it; nor His *JUSTICE*, in *punishing* it; nor His *MERCY*, in *forgiving* it; nor His *POWER*, in *subduing* it.

Dr Gifford, in Conversation, at London, October 27, 1775.

- 918 Saints increase in Humility, as they draw nearer to Heaven. *Unworthy to be called an Apostle*, said Paul, concerning himself, some Years after his Conversion.—As he advanced still farther in Years, he cryed out, *Less than the least of all Saints.*—A little before his Martyrdom, his Cry is, *The chief of Sinners.*

Observ’d by Mr Watts, at London, Nov. 15, 1775.

168 EXCELLENT PASSAGES

919 God, who feeds the Ravens, will not starve his Doves. *Charnock on Providence.*

920 Good Mr Wilcox [Author of *A Word to Saints and Sinners*; see above, Art. 401—469] used to wish, if it were God's Will, that his Death might be sudden: and the Lord gave him his Desire. His usual Saying was, "Sudden Death, sudden Glory." Which Words were his Epitaph, on his Tomb in Bunhill Fields.

921 My late revered Friend, the truly Reverend and useful Mr George Whitefield, was preaching, one Time, at Exeter. A Man was present, who had loaded his Pockets with Stones, in order to fling them at that eminently precious Embassador of Christ. He heard his Prayer, however, with Patience: but no sooner had he named his Text, than the Man pulled a Stone out of his Pocket, and held it in his Hand, waiting for a fair Opportunity to throw it. But God sent a Word to his Heart, and the Stone dropt from his Hand. After Sermon, he went to dear Mr Whitefield (whose Name I can hardly think of without Tears), and told him, "Sir, I came to hear you this Day, with a View to break your Head; but the Spirit of God, through your Ministry, has given me a broken Heart." The Man proved to be a sound Convert, and lived an Ornament to the Gospel. Such Power belongeth unto God!

922 Mr CHRISTOPHER LOVE's Prophecy.
[Communicated to me, at *London*, this Day, Dec. 23, 1775, by Dr GIFFORD.]

N. B. How far the Prædictions are just, I cannot take upon me to say: but I insert them here, on account of their being very remarkable, and the Production of so sensible and devout a Man as Mr Love.]

§ A short

FROM EMINENT DIVINES. 169

“ *A short Work of the Lord’s, in the latter Age of the World.* Great Earthquakes, and Commotions

“ by Sea and Land, shall be in the Year 1779.

“ Great Wars, in Germany and America, in 1780.

“ The Destruction of Popery, or Babylon’s Fall, in 1790.

“ God will be known by many, in 1795. This will produce a great Man.

“ The Stars will wander, and the Moon turn as

“ Blood, in 1800. Africa, Asia, and America,

“ will tremble, in 1783.

“ A great Earthquake over the whole World, in 1785.

“ God will be universally known by All. Then

“ general Reformation, and Peace forever. The

“ People shall learn War no more. Happy is the

“ Man that liveth to see this Day.”

Omnia penes DEUM.

923 Dr OWEN’S Argument against Universal Redemption.

“ I propose, to the Universalists, this Dilemma.

The Father imposed his Wrath, due unto, and Christ underwent Punishment for, either

All the Sins of all Men ;

Or, *all the Sins of some Men ;*

Or, *some Sins of all Men.*

If the *last*, then all Men have some Sins to answer for: and so no Man shall be saved.

If the *second* (which is the Proposition we lay down as Truth), then Christ, in their Stead, suffer’d for all the Sins of all the Elect in the whole World.

If the *first*, Why are not All freed from the Punishment due unto their Sins?—You answer, “ Because

“ of their Unbelief.”—I ask, Is this Unbelief a Sin, or not? If not, why should they be punished for it?

If it be, then Christ suffer’d the Punishment due unto it, or He did not. If he did, why must that

hinder

hinder them, more than their other Sins for which He died? If He did not, then He did not dye for all their Sins.

Let them [i. e. the Arminians] take which Part they please."

*From Mr Sheppard's Abridgement of Dr Owen's
"Death of Death in the Death of Christ:"
chap. 3. p. 8.*

- 924 A true Friend divides the Cares, and doubles the Joys, of his Brother in Affection. Christ does more: for He takes the Cares of His People, entirely on Himself; and not only doubles their Joys, but makes all His Joys their own.

Dr Gifford, in Preaching, London, Dec. 24, 1775.

- 925 A Child of God may be cast down, but he cannot be cast off. *Idem.*

- 926 Christ is ever present in and with His People: and, while He is on board, the Ship cannot sink. He may, indeed, seem to sleep, for a Time; and to disregard both the Vessel and the Storm. Do you awake him, by Prayer and Supplication. *Idem.*

- 927 None can make a Christian, but He that made the World.

The late Rev. Mr Hart, in his Preface to his Hymns.

- 928 Divine Consolations are then nearest to us, when Human Assistances are farthest from us.

Dr Cave's Life of Stephen, p. 13.

- 929 Some knowing Professors are like a frosty Night in December: very clear, but very cold.

Mr Ryland, sen. in Conversation, at London, Dec. 28, 1775.

- 930 I was, this Evening, after preaching at St Bride's, in Company with one Mr Richards: who, in the Course of Conversation, told me, that some Years ago, when he was under his first Awakenings, and had but an imperfect View of the Gospel Plan; he had been, for a considerable Time, exercised with various Doubts concerning

concerning the *absolute Freeness* of Salvation: his Unbelief perpetually suggesting, that he must *do* something, as a Condition of Justification. While in this State of Embarrassment and legal Distress, he dreamed, one Night, that he was in Company with Mary Magdalen; and that she address'd him to this Effect: *You are in Doubt, whether Salvation is absolutely FREE. Look at ME. Consider MY Case. And then doubt the absolute Freeness of Salvation, if you can.* This Dream had so happy an Effect, that Mr Richards waked perfectly satisfy'd about this great Point; and has not had a Doubt concerning it since. *London, Dec. 31, 1775.*

- 931 God's People are never in a more thriving State of Soul, than when they are carrying the Cross. — 'Tis the Delight of the Holy Spirit, to pull down the Pride of Self, and to build up the Glory of Free Grace.—The lightest Feather of Affliction that can be laid on the Back of our Patience, will break us down, if God's Spirit is not by to support us.—Christ's Righteousness is the only Worthiness of a Sinner. Go to Him, every Moment, as a poor Sinner to a rich Savior.—I hope it will be my Prayer, when I come to dye (and I am sure it will, if I am then in my Senses), *God, be merciful to me, a Sinner.*

Mr Romaine, in his Sermon (on 2 Thess. i. 11, 12.) this Evening, January 7, 1776, at St Dunstan's.

- 932 The late Lady Stormont, sen. Mother of the present Lord Chief Justice Mansfield, upon being complimented by another Lady, that "she had the three "finest Sons in Scotland to be proud of;" made Answer, 'No, Madam; I have much to be thankful for, but nothing to be proud of.'

Told me, by Lady Grierson, at London, this Day, January 10, 1776.

933 A good

933 A good old Scotch Minister used to say, to any of his Flock, when they were laboring under Affliction, "Time is short : and, if your Cross is heavy, " you havn't far to carry it."

934 *Astonishing Instances of* RELIGIOUS IGNORANCE.

The late Lady L—d—y, on being asked, by Lady Huntingdon, "Whether she knew any thing of that " Holy Spirit by whom the Bible was inspired?" made Answer, in the following Words: "Yes, my Lady, " I am well acquainted with the Name of Socrates, " and of all the other Philosophers, that composed " the Bible." — N. B. The same Lady L—d—y very shrewdly observed, on another Occasion, that " Rocks are Things that splash upon the Sea."

Told me, at Epping Place (in Essex), by Lady Huntingdon, April 2, 1776.

The Rev. Mr Cochlan asking a Lady, in the Neighborhood of Norwich, "Whether she knew any " thing of Christ?" She answered, "Yes, Sir; I " remember that I once saw his Picture."

Told me, at Norwich, by Mr Cochlan, April 5, 1776.

Lady Huntingdon once asking another Lady, in Leicestershire, "Whether she knew who it was that " redeemed her?" received for Answer, "Yes, " Madam, I know very well, who it was that re- " deemed me: 'twas Pontius Pilate."

Told me, by Lady Huntingdon, at Norwich, Ap. 5, 1776.

Lady Huntingdon, being once at Tunbridge, ask'd a poor Man's Daughter, "Whether she took any " Thought for her Soul?" The young Woman answer'd, "I never knew that I had a Soul." "Bid " your Mother call on me To-day," reply'd the Countess. When the old Woman came, my Lady said to her, "How is it that your Daughter is six- " teen Years of Age, and does not know that she " has a Soul?" — The Woman answer'd, "In " troth

“ troth, my Lady, I have so much Care upon me,
 “ to find my Daughter in Food and Cloaths for her
 “ Body, that I have no Time to talk to her about
 “ her Soul.”

*Told me, by Lady Huntingdon, at Norwich, Ap. 5,
 1776.*

To the above Instance, I add two Others, which occurred to me myself; and both at Blagdon, in Somersetshire, which was my first Curacy. — Old Farmer Voults once said to me, “ Sir, you preach
 “ about Faith, and say a great deal concerning it:
 “ pray, what is Faith?” — I answer’d, “ What is
 “ *your* Idea of it?” — He reply’d, “ I suppose it to
 “ be the Ten Commandments.”

Old Mr Robert Clarke, on my mentioning to him (in his last Sickness) the Necessity of the Holy Ghost’s Influence; answer’d, “ I suppose, Sir, that
 “ the Holy Ghost was a good Man, who lived a
 “ great while ago.”

935 The late Lord Huntingdon (who was remarkable for having hardly ever dreamt in his Life) dreamed, one Night, that Death, in the Appearance of a Skeleton, stood at the Bed’s Foot; and, after standing a while, untuck’d the Bed-cloaths, at the Bottom, and crept up to the Top of the Bed (under the Cloaths) and lay between him and his Lady. His Lordship told his Dream, in the Morning, to the Countess; who affected to make light of it: but the Earl dy’d, in about a Fortnight after.

*Told me, by the Countess, at Rumford, Essex, April
 12, 1776.*

936 Some People are apt to blame Christian Ministers, for dealing too faithfully with their Hearers. But was I to see a blind Man walking towards a Gravel-pit two or three hundred Foot deep, and I was to beg him, for his own Sake, not to go on; would it not be very absurd in him to be angry, and to answer,
 “ What

174 EXCELLENT PASSAGES

“ What is my Danger to you ? Pray, mind your
“ own Buſineſs ?”

*Mr Wallis, in Converſation, at London, May 10,
1776.*

937 Don't you teach the Bible, but let the Bible teach
you. *A Saying of the late Mr Fanch, of Romſey, Hants.*

938 A Miniſter was recovering of a dangerous Illneſs;
when one of his Friends addreſs'd him thus: “ Sir,
“ though God ſeems to be bringing you up from the
“ Gates of Death; yet, it will be a long Time, be-
“ fore you will ſufficiently retrieve your Strength,
“ and regain Vigor enough of Mind, to preach as
“ uſual.” — The good Man answer'd: “ You are
“ miſtaken, my Friend; for this fix Weeks' Illneſs
“ has taught me more Divinity, than all my paſt
“ Studys, and all my ten Years' Miniſtry, put to-
“ gether.”

*Related by Mr Medley, in Preaching, at London,
this Evening, May 11, 1776.*

939 Every Perſon, that ſits under the Sound of the Goſ-
pel, ſhould aſk himſelf theſe three Queſtions: “ Do
“ I know any Thing of the *Excellency* of the Goſ-
“ pel? — Do I feel the *Power* of it? — And, Do I
“ live according to the *Rules* of it?”

The late Mr Fanch.

940 Goſpel Holineſs includes, an Heart broken *for* Sin;
an Heart broken off *from* Sin; and a perpetual Con-
ſiſt *with* Sin.

Mr Medley.

941 Mr Chaſtanier was, ſome Years ago, in great tem-
poral Difficultys and Diſtreſſes. One Night, falling
aſleep with an heavy Heart, he dreamt that he was
walking over a very rough Country, exceedingly fa-
tigated. At laſt, his Progreſs was ſtop'd by a wide
River, whoſe Waves were agitated by a violent
Storm. Paſs over it, he muſt; but *how*, he knew
not. After walking up and down the Side of the
boiſterous Stream, in hope of being able to find a
fordable

fordable Place, he at last discover'd a very old and batter'd Boat, with a grave Man sitting in it: who said to him, " Young Man, you are in great Distress about passing this River: step into this Boat, and " I'll engage to convey you safely over." In he, accordingly, went. The Stream immediately grew smooth and placid, and they got soon and safe to the other Side. On quitting the Boat, he thought he turned and looked very earnestly on the Person that had done him this Kindness; and it struck him, that this must be CHRIST. " Lord," said he, " is it " Thou ?"—" Yes," answer'd his Friend, " it is " I: and be of good Cheer, for I will never leave " thee nor forsake thee."—On waking, it was so impressed upon his Mind, that the Boat was emblematic of his *Faith*; which, for a considerable Time before, had been very weak and batter'd indeed.—Soon after, Divine Providence gave a prosperous Turn to his Affairs.

Told me, by Mr Chaftanier himself, at London, this Day, May 11, 1776.

- 942 Conversion of the Soul to God is like changing a Kennel of Mud into a River of Chryftal.

Mr Engleheart, in Conversation, at London, May 14, 1776.

- 943 All the Altars of the Law were but so many Steps to the Crofs of the Gospel. *Anonym.*

- 944 The Spirit of God can convert Men, without the Bible; but the Bible cannot convert, without the Spirit.

Mr Shirley, in Conversation, at Trevecka, this Day, August 29, 1776.

- 945 The sanctifying Principle of Grace in the Heart, may be compared to a Candle in a Lanthorn; which transmits it's Light through the Lanthorn, though,
in

176 EXCELLENT PASSAGES

in and of itself, the Lanthorn still continues (what it was before) a dark Body.

Lady Huntingdon, in Conversation, at Trevecka, August 29, 1776.

- 946 If Comfort fails, God's Faithfulness does not. What though your Pitcher is broke? The Fountain is still as full as ever.

The Rev. Mr Peter Williams, when at Trevecka, August, 1776.

- 947 A Gentlewoman, who lived a little way out of Brighthelmstone, dreamed, that a tall Lady, dressed in such and such a Manner, would come to that Town, and be an Instrument of doing much Good. —About three Years after this Dream, Lady Huntingdon went down thither (on account of her younger Son's Health, who was order'd by his Physicians to bathe in the Sea). One Day, her Ladyship met this Gentlewoman in the Street; who, seeing the Countess, made a full Stop, and said, "O Madam, you are come!" —Lady H. was surprized at the Oddity of such an Address from an absolute Stranger, and thought, at first, that the Woman was not in her Senses. *What do you know of me?* said the Countess. — "Madam," returned the former, "I saw you, in a Dream, three Years ago, drest just as you now are:" and related the whole of what she had dream'd. —This very Person was, in consequence of this Acquaintance with Lady H. converted in a few Weeks; and dyed, in the Triumph of Faith, about a Year after. —The Result of Lady Huntingdon's Visit to Brighthelmstone was, the founding of that Chapel there, which has been since blest to the Conversion of so many Souls.

Told me, by Lady Huntingdon, at Trevecka, this Evening, August 30. 1776.

948 There

948 There are Merit-mongers, among the most abandoned Sinners. — Two Women were, some Time since, admitted into the Lock Hospital, in order to be cured of a very criminal Disease. Mr *Madan*, who visited them during their Confinement, labored to convince them of their Sin and spiritual Danger. “ Truly,” said one of them, “ I am by no Means “ so bad as some of my Profession are : for I never “ pick’d any Man’s Pocket, in my Life.”—The other said, “ I cannot affirm that I never pick’d “ a Man’s Pocket ; but I have this in my Favor, “ that I never admitted any Man to my Company, “ on a Sunday, ’till after Nine at Night.”

949 A young Gentleman, whose sensual Propensities were extremely violent, desired the Sexton of St Olave’s, Southwark, to get him an entire female Scull. The Man gave him one, and receiv’d half a Crown for his Pains. Every Morning, for a considerable Time, the Gentleman spent some Minutes, in surveying this Scull, before he went out ; from an Expectation, that the Sight of so unpleasing an Object would operate as an Antidote against the Power of that Temptation to which he was so subject. But all in vain. His corrupt Inclinations still prevailed, and he sinned as frequently as ever. — At last, he found that the Scull did him no Service ; and he made a Present of it to Mr *Wilson*, of *Bath* ; who, this Day, (at *Bath*, Sept. 18, 1776), gave it to me, at my Request.

Afterwards, it pleased God to convert the above-mentioned Gentleman : and vital Grace did that for him, which a dead Scull was unable to effect. His easily-besetting Sin had no more Dominion over him, from the Day that the Holy Ghost laid effectual hold on his Heart.

178 EXCELLENT PASSAGES

When I return to London, I intend to have a Bracket made, for the Reception of the said Scull; and to fix it in my Library.

- 950 A good Woman used to say, that "A Family without Prayer is like an House without a Roof; exposed to all the Injurys of Weather, and to every Storm that blows."

Told me, by her Son, Mr Lyon, at London, Nov. 29, 1776.

- 951 My Friend, Mr William Mafon, lately told me, that, on seeing a Tree which had been lately fell'd, he observed a Number of young Shoots, springing up from the Root: which reminded him of the Body of Sin, in a Believer, being cut down and destroyed by Grace; yet, while the Root remains within, Corruptions will be continually sprouting, 'till we get home to Glory.

- 952 For some Years before the Death of the great Mr Hervey, he visited very few of the principal Persons in his Neighborhood. Being once asked, "Why he so seldom went to see the neighboring Gentlemen, who yet shewed him all possible Esteem and Respect?" He answer'd, 'I can hardly name a polite Family, where the Conversation ever turns upon the Things of God. I hear much frothy and worldly Chit-chat; but not a Word of Christ. And I am determined not to visit those Companys, where there is not Room for my MASTER, as well as for myself.'

- 953 A Gentlewoman at Lambeth (if I mistake not, her Name is B——e) being lately asked to read some of *Wesley's* Arminian Tracts, answer'd thus; "I have not yet done with the Bible: when I have thrown aside the Bible, I'll read Mr *W——y*."

Told me, at Knightsbridge, by Mr Petty, in June, 1777.

OTHER

O T H E R

OBSERVATIONS.

1 **T**H E longer you are with God on the Mount of private Prayer and secret Communion with Him, the brighter will your Face shine when you come down.

2 The Covenant of Redemption, which is a Covenant of absolute Grace to us, was, to Christ, a Covenant of Works, and a Covenant of Sufferings.

3 In the Reign of Charles II. one *Blood* attempted to steal the Crown; and, instead of being hang'd for it, had a Pension settled upon him by that Prince.

Naturally, we are all *Crown-stealers*. We rob God of the Glory, Freeness, and Unchangeableness of His Decrees; we are for robbing Christ, as much as in us lies, of the Praise of our Salvation; and rob the Spirit, of His Efficacy, by exalting our own Freewill. Yet many Rebels, who have done this; many, who have done all they could to uncrown and dethrone the whole Trinity; are endu'd, afterwards, with Grace, and made Partakers of God's Kingdom.

4 Christ has receiv'd Gifts for Men, and bestows the Gifts he has receiv'd. God grant, that we may, if I may so speak, give Him continual *Receipts* for these Gifts, from Time to Time, in large Returns of Love and Duty, Thankfullness and Obedience!

5 Our Henry IV. us'd to keep his Crown by him, on his Bolster, while he slept. Being, once, very ill, and falling into deep Sleep, his Attendants suppos'd him dead: on which, his eldest Son came and took the Crown away. The King, waking unexpectedly, mis'd his Crown, and enquir'd what was become of it: when his Son brought it again, and restor'd it on his bended Knee.

Man is, by Nature, in a deep Sleep; a Sleep of spiritual Insensibility and Death. He knows not that the Crown is fallen from his Head: but, when awaken'd by the Spirit of God, he at once misses his Crown, and enquires after it at the Throne of Grace. And, as surely as he feels his Loss of it, and beseeches God to restore it; so surely shall it be given him again.

6 'Tis a great Thing to have Gospel-Humility. If you know you want it, 'tis a Sign you are not quite without it.

7 If a Person, who has been long in Possession of a large Estate, comes, in Process of Time, to have his Title disputed; he rummages every Corner of his Scrutore, and of his strong Boxes, to find the original Deeds; which, having found, he appeals to, as authentic Vouchers.

Thus, past Experiences of the Grace of God, though not proper to be rested in, may yet be recollected with Comfort, and referred to with Advantage, by a deserted Saint, in an Hour of Doubt and Darknefs.

8 The best Watchfullness, I know of, is, A continu'd Looking to, and Dependence on, the Grace of God's Holy Spirit, from Moment to Moment.

9 The People of Christ aren't Merit-mongers. Love to the Captain of their Salvation ranks them under His Banner. They are not like the Swifs, who fight for Pay.

10 Some People laugh at Regeneration by the Spirit of God, and think there's nothing in it. A plain Sign, that

OTHER OBSERVATIONS. 181

that they themselves are quite without it. If a Man was to come and tell me, that there is no such Thing in the World, as *Money*; I should take it for granted, that he therefore thinks so, because he himself never had any.

11 Arminians will ask, “Where’s the Use of preaching “the Doctrines of Grace, even supposing them to be “true? since we may go to Heaven without a clear “Knowledge of them.” — And a Man may go to Heaven with broken Bones: yet ’tis better to go thither in a whole Skin. A Man may get to his Journey’s End, though it rain and thunder all the Way; yet ’tis more comfortable to travel in fair Weather. You, or I, might make a bare Shift to live upon a scanty Allowance of Bread and Water: yet, surely, an easy Fortune and a decent Table are, in themselves, abundantly preferable to Poverty and short Commons. Who would wish to go upon Thorns, when his Way may be strewn’d with Roses?

12 I know but of *Two* uninterrupted Successions. 1. Of *Sinners*, ever since the Fall of Adam. 2. Of *Saints*: for God always had, and will always have, a Seed to serve Him.

13 God’s People are *Kings* and *Priests*, Rev. i. 6.

1. As *Kings*, they are (1.) ordain’d to a *Kingdom* of Glory; and, in the mean while, have an internal Kingdom of Holiness and Happiness. (2.) They are *Anointed* with the Holy Ghost. (3.) They are *Crown’d*. The Doctrines of the Gospel are the Church’s Crown and Ornament, Rev. iii. 11. and xii. 1.—(4.) They have the *Sceptre* of God’s Strength to lean upon. (5.) And a *Globe* also. They only truly enjoy even the present Life. Earthly Kings hold a Globe in their Hands; but the spiritual Kings have the Globe under their Feet. (6.) They have *Robes*. The Inner Robe of Sanctification; and the Outer Robe of Christ’s Righteousness, for Justification

before God, *Pſalm* xlv. (7.) They have their *Guards*: Angels; Grace; Providence.

Before Conversion, they are *Reges designati*, King's elect; after it, *Reges de Faëto*, actual Kings. [See 25.]

2. As *Priests*, they are devoted to God, and set apart for His Service, by a spiritual Ordination. Here is a truly *indelible Character* conferr'd: when the Holy Ghost lays the Hand of His Grace, not only upon the Sinner's Head, but upon the Sinner's Heart. — They offer up spiritual and moral Sacrifices. — They pray. — They are Blessers, both in Will and in Act.

14 The Kingdom of Heaven is *Elective*: to which Men are chosen by God. And yet, at the same Time, it goes by *indefeasible, hereditary Right*: it proceeds in the Line of Election, and the Line of Regeneration.

15 An excellent Divine of the last Century, Mr THOMAS COLE, compared “the Scriptures to a *Seal*, and the “Heart of Man to *Wax*.” I would add, that the Holy Ghost is the *Fire* that warms, and penetrates, and softens the Wax, in order to it's becoming susceptible of Impression.

16 Were Evangelical Preachers and Writers to stop, and give a Lash to every spitefull, noisy Cur, that yelps at them in their Way to the Kingdom of God; they'd have enough to do, before they got to their Journey's End.

17 We may safely go as far, as the Candle of God's Word goes before.

18 The Gates of Heaven fly open, before the Righteousness of Christ; as certainly, as the Door of Lydia's Heart flew open, under the Hand of God's Regenerating Spirit.

19 We can never be truly easy and happy, 'till we are enabled to trust God for all Things: and, the more we are enabled to trust Him, the more gracious and faithfull we shall find Him.

- 20 The House that is built, partly, on a Rock, and, partly, on the Sand; will fall: and the Sinner, who rests his Hope of Salvation, partly, on Christ, and, partly, on his own Works, will be damn'd.
- 21 King *Darius* (in a Message to *Alexander* the Great) is said to have styl'd himself, "Brother to the Sun" and Moon, and Partner with the Stars." Yet were these swelling Words of Vanity, downright Humility, when compar'd with the spiritual Madness and Pride of those, who, trusting in their own Righteousness, set themselves up for Partners and Co-adjutors with the Son of God in the Business of Justification.
- 22 You may as well trust in the suppos'd Mérits and pretended Intercession of the Virgin Mary, or other Saints departed; as trust in your own good Works, Prayers, or any Thing you can do and suffer, either as a Compensation to God's Justice for your Sins, or as conducive toward your Acceptance and Salvation.
- 23 There is a true and sound Sense, in which we may say, that a true Believer may live *as he will*: for 'tis the prevailing *Will* and Desire, of every real Believer, to live only to the Glory of God. He is not a Christian, who doth not delight in the Law of God, after the Inner Man.
- 24 All God's Children are *still-born*. They come *spiritually dead* into the World. And dead they continue, till they are born again, of the Holy Ghost.
- 25 God's People below, are Kings *incog*. They are travelling, disguis'd like Pilgrims, to their Dominions above.—Once a King unto God, always so: God does not make Kings for the Devil to unmake at his Pleasure.—If you are spiritual Kings, be holy. Should I meet a Person, all in Dirt and Rags, I should be mad, was I to take that Person for a King, or a Queen. Nor can I believe you to be royally descended, or crown'd for the Skies, unless you carry the Marks of

Royalty in your Life and Conversation.—If any of God's anointed Kings so far forget their Dignity, as to live in Sin; their Throne will shake; the Crown will tremble on their Heads; they'll be driven from their Palace, for a Time, like David, when he fled from Absalom, and went, weeping, over the Brook Kidron. But, like David, they shall be brought back again to Jerusalem (for Christ will not lose the Purchase of His Blood): though not 'till they have severely smarted for it.

- 26 Whenever I preach from any Passage, in the Book of Canticles, or in the Book of Revelation, I consider myself as standing on Ground peculiarly consecrated and mysterious.—The Scripture, in general, may be consider'd as the Temple at large: but these two Books, as the Holy of Holys.
- 27 The Times are such, that 'tis almost impossible for a Man to go to Heaven, without getting a Nick-name by the Way. But 'tis better to go to Heaven with a Nick-name, than to go to Hell without one. If I must either give up the Truths of God, or lose my Character; then farewell Character, and welcome the Truths of God.
- 28 It is with our Souls, as it is with our Bodys; we sometimes catch Cold, we know not how.
- 29 Go to Heaven boldly, let Men say what they will. Use yourself to the Weather. A little Rain won't melt you. The more you wrap up, the more liable you'll be to take Cold.
- 30 No Man can remember the Day of his natural Birth; but most of God's People can remember the Day when they were born again.
- 31 When a Believer marrys an Unbeliever, what is it, but reviving the old cruel Punishment, of tying the Living and the Dead together?
- 32 'Tis a Saying, that *Kings have long Hands*. This is eminently true of Christ, the King of Saints. He has
a long

a long Hand, to reach His Enemys, in a Way of Judgement; and a long Hand, to lay hold on His Elect, and to bring nigh Those, who once stood afar off from Him and His Righteousness.

- 33 We have had *praying* Kings in England: such as *Alfred*, *Edward III.* *Henry V.* *Edward VI.* and King *William III.*—CHRIST Himself is a *Praying King*; who ever lives to make Intercession for His People. He prays for His *Subjects*, that they may be glorify'd eternally; and He prays for His *Elect Rebels* (those of His mystic Body, who are yet unconverted) that they may be Called effectually.

Edward VI. (at a Time when Sir *John Cheek*, one of his Tutors, was sick) asking, one Morning, “how “his Tutor did?” was answer'd, That “He was “suppos'd to be near Death; and had been absolutely “given over by his Physicians.”---“No,” reply'd the King, “He won't dye, this Time: for I have “been wrestling for him, To-day, with God, in “Prayer; and I have had an Answer of Peace: I “know he'll recover.” And the Event corresponded. ---CHRIST also prays for the Spiritual and Eternal Life of His People: nor prays only, but prevails.

- 34 A good King carefully observes the Law.---CHRIST, the King in Sion, kept the Divine Law in all Respects: and His converted Subjects first *trust* in Him, as a Law-fullfiller, e'er they can *obey* Him acceptably, as a Law-giver.
- 35 Good Works, like the Golden Earrings of the Israelites, are valuable in themselves; but, if once exalted into a Golden Calf, to be worship'd and rely'd upon, are damningly pernicious.
- 36 The greatest Judgement, which God Himself can, in the present Life, inflict upon a Man, is, To leave him in the Hand of his own boasted Freewill.
- 37 You may have seen the Children of some fruitfull Family walking to Church, all cloath'd in a different Color.

Color. Yet are they All Children of one Parent; all Brothers and Sisters. So the various Denominations of God's Believing People.

38 Take a Mass of Quicksilver. Let it fall to the Floor, and it will split itself into a vast Number of distinct Globulas. Gather them up, and put them together again, and they'll coalesce into one Body, as before. --- Thus God's Elect below, are, sometimes, crumbled and distinguished into various Partys, though they are all, in fact, Members of one and the same Mystic Body. But, when taken up from the World, and put together in Heaven, they'll constitute one glorious, undivided Church, for ever and ever.

39 It is in Grace, as it is in Nature. Some have a sharp Sight, some are near-sighted. Some can clearly see their Interest in Christ; some can hardly discern it at all. Some have, likewise, a clear View of Gospel Doctrines; some, a confus'd one.

40 'Tis said, of the original Indians of *Florida*, that, when they could not pay their Debts, they took a short Method of settling the Account, by knocking their Creditors on the Head.—Sinners, in a State of Unregeneracy, though partly sensible that they do not keep the Law of God, yet think to knock God's Justice on the Head, by pleading absolute Mercy.

41 Some have entertain'd a chimerical Idea, of an *universal Language*.—There is, indeed, spiritually speaking, a Language common to all the Converted, of every Age and Country. The *Language of Canaan* is understood all the World over, by every one who is taught of God.

42 The Form of Salutation, in some Countrys, is, by respectfully *touching*, or lifting up, the Corner of the Person's Garment, you would address: but to *kiss* his Vest, is the highest Token of Reverence.—And the highest Instance of Regard, you can shew to CHRIST,

is,

is, by embracing the Robe of His imputed Righteousness.

- 43 Gospel-ministers do, indeed, in some Sense, *turn the World upside-down*. The Fall of Adam has turn'd Human Nature upside-down, long ago: and converting Grace must turn us upside-down again, in order to bring us right.
- 44 Some Years ago, Lady *H—*, and Lady *T—*, resolv'd to indulge their Curiosity, by going incog, to see Bedlam. When there, a mad Woman, looking through a Grate, said, to Lady *H—*, "O you pretty Whore of Babylon, when did *you* come from Hell?"—The two Ladys return'd home together; and a Dispute arose between them, which of them was call'd *The pretty Whore of Babylon*. "The mad Woman meant *me*," said Lady *H*. "No, she meant *me*," reply'd Lady *T*. The Debate ran so high, that, at last, the two Ladys pull'd Caps, scratch'd, pinch'd, and gave each other a black Eye.—Are not half the Disputes, which divide the Learned, equally ridiculous and un-important?
- 45 A Believer's Affections are, too often, like a Cascade, or Waterfall, that flows downward; instead of being like a Fountain, which rises and shoots upwards toward Heaven.
- 46 Many of God's People lament the Badness of their Memory. And yet, after all, an *Heart-Memory* is better than a meer Head-Memory. Better to carry away a little of the Life of God in our Souls, than if we were able to repeat every Word of every Sermon we have heard.
- 47 The Terrors of the Law have much the same Effect on our Dutys and Obedience, as *Frost* has on a Stream: it hardens, cools, and stagnates. Whereas, let the shining of Divine Love rise upon the Soul; Repentance will then flow, our Hardness and Coldness thaw and

and melt away, and all the Blooming Fruits of Godliness flourish and abound.

- 48 When a Saint is in Darkneſs, all his Expedients, for delivering himſelf out of it, are vain: they are, literally, dark Lanthorns, and will not afford him a ſingle Gleam to ſee by. The Day will not dawn, nor the Shadows flee away, 'till the Sun of Righteouſneſs ariſes with Healing in His Wings. And we can no more command the Riſing of the Spiritual Sun within, than we can That of the natural Sun without. We can only, like Paul's Mariners, *caſt Anchor, and wiſh for Day.*
- 49 Diſputing, captious, bigotted People, do but pump themſelves dry.
- 50 I am reſolv'd, in the Strength of Grace, to Preach all the Truths of the Goſpel, ſo far as I know them; and leave God to take care of Conſequences.
- 51 Chriſt's Sheep don't contribute any Part of their own Wool, to their own Cloathing. They wear, and are juſtify'd by, the fine Linen of Chriſt's Obedience only.
- 52 How fruitleſs is Anxiety for worldly Things! My Friend, the late Mr *Paul Greenwood*, when on his Death-bed (about two Years ago), was under ſome Diſtreſs, as to his Mother, to whoſe Support he uſ'd to contribute.—The good Man was no ſooner dead, than a Meſſenger was diſpatch'd to let his Mother know it. The Meſſenger of the Son's Death was met, on the Road, by another Meſſenger, who was coming to bring the News of the Mother's Death to her Son.—Thus, ſhe lived not to miſs her Son's Kindneſs; but both Mother and Son met in Heaven together, about the ſame Time.

I write this, October 30, 1769.

I can't help adding a Saying the above good Man made uſe of, in his plain, ſimple Manner, on being told, that ſome People thought his Sermons too long.

“ *I ſome-*

“ *I sometimes preach,*” answer’d he, “ *half an Hour,*
 “ *before God comes : and when He IS come, I can do no*
 “ *less than preach Half an Hour, or three Quarters of*
 “ *an Hour, afterwards.*”

- 53 An English Painter (Francis Le Piper) could, by only seeing any Person in the Street, en passant, go home and paint that Person’s Picture. Suppose One, whose Likeness had been taken in this Manner, should, unexpectedly, see his own Picture, ’twould startle him. The exact Similitude, of Air, Complexion and Features, would convince him that the Representation was design’d for *him*, notwithstanding he sees not his own Name written underneath, and is conscious that he never sat for the Piece.—In the Scriptures, we have an exact Delineation of Man by Nature, and of the Marks of those who have a Right to the Blessings of the Kingdom. If God gives us Eyes to see ourselves naturally lost and dead, we may discern our own Likeness, and know our Right to Christ, as much as if we were mention’d by Name in the Promises.
- 54 The Arminians think, that, in Conversion, God does little or nothing for Men, but give them a Pull by the Elbow, to awake them from their Sleep. Rather, He acts, as maritime Officers do by their Sailors : He cuts down the Hammock of carnal Security in which the Elect are ; down they fall ; and the Bruises and Surprise they receive, awaken them from their Death in Sin, and bring them to themselves, whether they will or no.
- 55 Pharisees are Pharisees in all Ages, and all Countrys. What is the Difference between a Pharisee in *Judæa*, and a Pharisee in *England* ?
- 56 Charles XII’s first Exploit was the Siege of *Copenhagen*. He had never, till then, heard the Report of Muskets loaden with Ball ; which were now firing on him from the Fortifications. Asking a Gentleman,
 who

who stood near him, "What Whistling it was that
 "he heard?" was answer'd, "'Tis the Noise of the
 "Muskets, which they are firing upon your Ma-
 "jesty." "Right," reply'd the King: "from
 "henceforward it shall be my Music." [Biogr.
 Dict. Vol. XII.]—When a Christian, or a Minister,
 renders himself conspicuous in the Defence of Gospel
 Truths; Noise and Malice, Slander and Opposition,
 are the Music he is to expect from the World, and
 from that Day forward.

- 57 Don't be discourag'd at the Weakness and Smallness
 of your Graces. If I am not ten Feet high, it does not
 follow that I am not five.
- 58 Henry I. made the Length of his own Arm a Standard
 Measure [since call'd a *Yard*] throughout England.—
 Do not Bigots act much the same Part, in Matters of
 Religion?
- 59 Even among Men, if a generous Antagonist has his
 Adversary down, he'll spare his Life. If God, O
 Sinner, has humbled thee, and thrown thee down, He
 will not kill thee, but spare thee, and give thee
 Quarter, raise thee up, and save thee.
- 60 The Elect were *betroth'd* to Christ, from everlasting,
 in the Covenant of Grace: they are actually *marry'd*
 to Him, and join Hands with Him, in Conversion;
 but they are not *taken home* to the Bridegroom's House,
 'till Death dismisses them from the Body.
- 61 God knows best what to do with us. We are not
 qualify'd to chuse for ourselves. The Patient ought
 not to prescribe for the Physician, but the Physician
 for the Patient.
- 62 The *Word* of God will not avail to Salvation, without
 the *Spirit* of God. A *Compass* is of no use to a Ma-
 riner, unless he has *Light* to see it by.
- 63 Cavilling Publications are not always to be regarded.
 Who would be at the Pains to kill an Insect of a Day?
 Let the poor Creature alone, and 'twill soon dye of
 itself.

itself. Don't make it considerable, by taking Notice of it. If a Child, of four Years old, comes against me with a Straw, that's no Reason I should knock him down with the Poker.

- 64 Some Persons are apt to walk in their Sleep. They are said to be effectually cur'd of this dangerous Habit, by only once Horse-whipping them soundly, till they wake. — God's People are apt to dose, and run themselves into Danger: on which, Providence takes the Horse-whip of Affliction, and brings them to themselves. Was He to spare the Rod, His Children would be spoil'd.
- 65 Believers should not have a slavish Dread of Death. Where is the Infant, that's afraid to go to sleep, in it's Nurse's Arms?
- 66 One Moment's Communion with God is worth all the Controversial Volumes in the World.
- 67 Our Interest in Christ does not depend on our Sanctification; but our Sanctification depends on our Interest in Christ.
- 68 In North-America have been lately reckon'd no fewer than seventy-five Religious Denominations. And were there seventy-five thousand, 'twould not signify seven Pins' Heads. Denomination is nothing. Grace is Grace in every converted Person. There is but one Church after all.
- 69 The Weight of Opposition will always fall heaviest on those who sound the Gospel-Trumpet loudest.
- 70 "Universality," say the Papists, "is a Mark of the true Church. There are some Catholics, in every Country under Heaven." But, if this be a just Mark, the Jews will bid the fairest of any, for being the true Church. For they are sifted among all Nations.
- 71 Wherever there's a *Paul*, to Preach; there will be a *Tertullus*, to find Fault.

192 OTHER OBSERVATIONS.

- 72 A truly enlighten'd Believer (i. e. one who has a clear View of Gospel Privileges, and makes Conscience of Gospel Dutys), stands between two Fires: the Pharisees call him an Antinomian, and the real Antinomians call him a Pharisee.
- 73 Don't affect needless Austerity. When you set out for Heaven, don't set up for a Monk. Use the Providential Blessings God gives you, with Thankfulness, with godly Fear, and to His Glory. I don't know who gave the Devil's Children an exclusive Charter, to monopolize the good Things of this Life to themselves.
- 74 *Edward* the Black Prince, having conquer'd and taken Prisoner King *John*, of France; nobly condescended to wait on his Royal Captive, the same Night, at Supper.—Christ, having first subdu'd His People by His Grace, waits on them afterwards to their Lives' End.
- 75 The Church of the Elect, which is partly militant on Earth, and partly triumphant in Heaven, resembles a City built on both Sides of a River. There is but the Stream of Death between Grace and Glory.
- 76 Death, to God's People, is but a Ferryboat. Every Day, and every Hour, the Boat pushes off with some of the Saints, and returns for more.
- 77 Gospel Ministers are usually, in Will and Desire at least, employ'd for God, to the last Moment of their Lives. Their Work being accomplished, they are call'd from Labor to Heaven; as *Cincinnatus* was found at the Plough, when he receiv'd his Call to the Dictatorship of Rome.
- 78 Want of spiritual Comfort is often attended with spiritual Advantage. A Person who walks in the Dark, is usually the more cautious and carefull where and how he treads.
- 79 "Get Grace"—"Get Faith"—"Get an Interest in Christ"—say the Arminians. When, in Truth,
Grace

Grace is not of Man's getting, but of God's giving; nor is Faith, of Man's Acquisition, but of God's Operation.

- 80 Lewis I. of France, dy'd of Vexation, occasion'd by the Revolt of his Son, Lewis of Bavaria. The broken-hearted Father said, as he expir'd, "I forgive Lewis; but let him know, he has been the Cause of my Death."—The Sins of God's Elect were the Cause of the Messiah's Death: yet, in dying, He declar'd, "Father, forgive them," &c.
- 81 The Life of Christ on Earth, may be compar'd to the Garden of Eden, before Adam fell; in which was no Plant growing, but such as were beautifull and salutary: none that was either useles or hurtfull.
- 82 Grace finds us Beggars, and always leaves us Debtors.
- 83 Next to being a true Believer, 'tis the hardest Thing in the World to be a faithfull Minister.
- 84 Faith is the Eye of the Soul, and the Holy Spirit's Influence is the Light by which it sees.
- 85 A Minister can only lay on the Caustic; God alone can make the Hearers feel it.
- 86 All the Promises of Man to Man, ought to be conditional. It is only for God to make absolute Promises; for He alone is unchangeable and omnipotent.
- 87 In those Countrys that are the Seat of War, 'tis common to see a fine Field of standing Corn, flourishing one Hour, and laid waste the next; when a Party of the Enemy have cut down, with their Swords, what was ripening for the Sickle, and given that to their Horses for Fodder, which the Husbandman hop'd would repay him for his Toil.—So does Death, Sickness, or unforeseen Disappointment, frequently disconcert our worldly Schemes; and blast our Expectations in a Moment. Man turneth to his Dust, and then all his Thoughts perish.

88 I can compare some ranting, Arminian Preachers, who represent Salvation as a Matter of Chance, and press Men to help forward their own Conversion, upon Pain of Damnation; to none so well, as to *Auctioneers*: who, with the Hammer in their Hand, are always bawling out, “Now’s your Time; now’s your Time: a-going, a-going, a-going.”

Such a Method is equally inconsistent with the Analogy of Faith, and subversive of the Majesty of the Gospel. Shall I order a dead Soul to awake, and raise itself to Life? Let me rather address the Living God, and say, “Awake, and put on thy Strength, O Arm of the Lord! Breathe on these Slain, that they may live!”

89 The sweetest Seasons, on this Side Heaven, are, when the Soul sinks, as into nothing, before the Face of God, and is absorb’d in the Sight of Christ and the Love of the Spirit: when we *feel* the Presence of Deity, and silently wait on Him, at the Foot of the Cross, with weeping Eyes, melting Affections, and bleeding Hearts.

90 The most convincing Argument, and most infallible Demonstration, that the Scriptures are indeed the Word of God; is, to feel their enlivening, enlightening, and transforming Power in our Hearts.

91 *Zeuxis*, the famous *Gæcian* Painter, us’d, in the latter Part of his Life, to give away his Pictures, without accepting any Thing for them; for which he assign’d this Reason: “I give away my Pictures for nothing, because they are above all Price.”—*ROLLIN’S Arts and Sciences*, vol. i. p. 205.—And does not GOD freely give us a Place in the Book of Life, an Interest in His Son, and a Title to His Kingdom; nay, does He not make us a Present of Himself in Christ; because these Blessings are above all Price? Too great, too high, too glorious, to be purchas’d by the Works of Man?

- 92 The above *Zeuxis* painted some Grapes in so natural a Manner, that the Birds flew to the Picture, and peck'd at the Fruit.—What are the Pleasures of Sin, but painted Grapes, which, beheld through the delusive Medium of Satan's Coloring, appear to be real, while, in fact, they are empty and void and waste?
- 93 The same *Zeuxis* is said to have painted a Picture of an old Woman so very humorously, that, when finish'd, it threw him into such an excessive Fit of Laughter as prov'd his Death. — How many Pharisees have fallen in Love with their own suppos'd Works of Righteousness (as *Narcissus* with himself), and descended to everlasting Death, amid all the false Complacency of Self-Admiration! See *Isai.* l. 11.
- 94 If Christ has your good Will, he'll certainly have your good Word. If you truly love Him, you'll not be ashamed to speak for Him.
- 95 A young Man was recommended to *Diogenes* for a Pupil: and his Friends, thinking to give *Diogenes* a good Impression concerning his intended Disciple, were very lavish in his Praises. “Is it so?” answer'd the old Philosopher: “if the Youth is so well accomplish'd to my Hands, and his good Qualities are already so numerous; he has no need of my Tuition. “E'en keep him to yourselves” — As little are Self-righteous People fit for Christ.
- 96 If God had not chosen thee in His Son, he would not have called thee by His Spirit: and He that called thee by His Spirit, will preserve thee to His Kingdom.
- 97 A good Man (Mr BURGESS) was observing to me, To-day, That “Many Ministers speak so sparingly and so coldly of the Gospel-Privileges of the Saints, that one would imagine they thought themselves no more than Scare-crows, set up on Purpose to frighten God's People from the Corn.” May 7, 1770.

- 98 I have known several wealthy Persons, who, contrary to all Sense and Reason, have teaz'd and haras'd themselves with a Fear that they should at last come to Want.—Equally, nay infinitely more absurd and groundless, are the Doubts of those who have fled to the Righteousness and Blood of Christ for Salvation. Such *must* be in a State of Grace; they must and infallibly *are* accepted of God; and they certainly *shall* persevere to the End. They who think themselves the poorest, in spiritual Things; are immensely Rich, without knowing it. But, such is the State of Man below, that, if God does not lay Crosses upon us, we are sure to create Crosses for ourselves.
- 99 An unregenerate Man is absolutely Dead, in a spiritual Sense. He has no *Hearing* of the Promises; no *Sight* of his own Misery, of the Holiness of God, of the Purity of the Law, nor of Christ as covenanting, obeying, dying, and interceding; no *Taste* of God's Love in Christ; and the Sweetness of Communion with Him by the Spirit; no *Feeling* of Conviction in a Way of Grace, Humiliation, and Self-Renunciation; no *Scent* after God and Glory; no *Hungrings* nor *Thirstings* after spiritual Consolations and Assurance; no *Motion* toward Divine Enjoyments and Evangelical Holiness.
- 100 The late Earl of *Portsmouth* told my Uncle *F. T.* as they were one Day walking in a Park of his Lordship's, which commanded a View of the Parish Church; that he [the Earl] had ask'd Leave of the Churchwardens to plaister and white-wash the Church all over, at his own Expence: to which the Answer he received was, "That they would give
 " his Lordship Leave to repair and beautify the
 " Church, upon Condition of his presenting It
 " with a new Ring of Bells." As if his conferring one Favor on the Parish, could lay him under an Obligation to confer more!

In

OTHER OBSERVATIONS. 197

In this very Manner do Pharisees and Merit-mongers treat the Creator Himself.

Told me, by my Uncle, Francis Toplady, May 19, 1770.

- 101 The longer we neglect writing to an absent Friend, the less Mind we have to set about it.---So, the more we neglect private Prayer and Closet-Communion with God, the more shy we grow in our Approaches to Him. Nothing breeds a greater Strangeness between the Soul and God, than the Restraining of Prayer before Him. And nothing would renew the blessed Intimacy, if God Himself, the neglected Party, did not, as it were, send us a Letter of Expostulation from Heaven, and sweetly chide us for our Negligence. Then we melt; then we kindle; and the blissful Intercourse gradually opens as usual.
- 102 During the Auto-de-Fe's at Lisbon, the Priests who attended us'd to chaunt a Number of Psalms: which occasion'd the following Remark of *Voltaire*, in the Character of a Jew; "These pretended Christians add to the Hardship of our Persecution, by singing our own Psalms while they are burning us to Death."—May not the Observation be accommodated to those base Professors, or, rather, Disgracers, of the Christian Name, who confess Christ with their Mouths, and, as far as in them lyes, put Him to open Shame in their Practice?
- 103 As the setting Sun appears of greater Magnitude, and his Beams of richer Gold, than when he is in his Meridian; so a dying Believer is, usually, richer in Experience, stronger in Grace, and brighter in his Evidences for Heaven, than a living one.
- 104 There's much the same Difference between Election and Effectual Calling, as between a private Manuscript and a printed Book. In Election, God, as it were, wrote and enter'd us in His heavenly Register: but it is still kept by Him, and none know the Con-

198 OTHER OBSERVATIONS.

tents, but Himself: whereas, in Effectual Calling, God, as it were, prints off a Sheet of the Book of Life, and publishes it and makes it known to the Soul. See *Gurnall's Christian Armor*, vol. i. p. 127.

- 105 Gregory Nazianzen says, in his Eulogium on Basil, Βρονχη σεις λοισ, ασεροπη δε βεις; "thy Word was Thunder and thy Life was Lightening."—Such should the Preaching and the Conversation of every Minister be.

- 106 In one of Mr Pope's Letters (if I mistake not), Mention is made of an Eastern Fable, to this Effect: "on a Time, the Owls and Batts join'd in a
" Petition to Jupiter, against the Sun; setting forth,
" That his Beams were so unsufferably troublesome,
" that the Petitioners could not fly abroad with
" Comfort, but were kept Prisoners at home, for at
" least twelve Hours out of the twenty-four. Ju-
" piter seeing Apollo shortly after, inform'd him of
" the Application he had received; adding, I shall,
" however, take no Notice of the Petition: and, for
" you, do you be reveng'd by shining." — O Believers, when Papists and Arminians charge the Doctrines of Grace with a Tendency to Licentiousness; let your Lives be a Confutation of the Falshood. Be reveng'd by shining.

- 107 Gospel-Ministers should not be too hasty and eager to wipe off every Aspersion that is cast on them falsely for Christ's Sake. Dirt on the Character (if unjustly thrown), like Dirt on the Cloaths, should be let alone for a while, 'till it dries: and then 'twill rub off easily enough.

- 108 Ministers then only draw the Bow successfully, when God's Holy Spirit sharpens the Gospel Arrow, and wings it to the Hearts of them that hear.

- 109 Good Mr Rogers, the Martyr, on the Morning he was burnt, put on his Cloaths very carelessly; cheerfully saying, that " it matter'd little how they
" were

“ were put on, seeing they were so soon to be put
 “ off forever.”—Such should be our Attachment to
 all worldly Things.

- 110 Mr *Northcote*'s Uncle serv'd, as an Officer under
 King WILLIAM, at the Battle of *Landen*, in 1693;
 when the English and Confederates, being over-
 power'd by Numbers, were forc'd to retreat: at
 which Time, my Friend's gallant Kinsman above-
 mentioned, forded the River (the River *Geet*, if I
 mistake not) with his Bible in one Hand, and his
 drawn Sword in the other.—In much such a Manner
 do the faithfull Ministers of God pass through Life.

*Told me, by Mr Northcote, at Broad Hembury,
 August 17, 1770.*

- 111 A Fellow-traveller of mine (one Mr *Fry*), with
 whom I went, last Month, through Dorsetshire, and
 who has been several Voyages to *China*; told me of
 a People call'd *Las cars* [by a slight Transposition,
Rascals], who are extraordinary good Seamen, in
 fine Weather, and out of an Engagement: but, if
 once a Storm arises, or the Vessel's attack'd by
 an Enemy, down these *Las cars* go, into the Hold,
 and under the Hatches; and will suffer themselves
 to be sunk, kill'd, or taken, rather than either fight,
 or work the Ship. No Threats or Entreatys will
 induce them. — Such are half the Professors of the
 Christian Name. *Broad Hembury, Aug. 18, 1770.*

- 112 When *Matthew Prior* was Secretary to King *Wil-*
liam's Ambassador in *France*, A. D. 1698, he was
 shewn, by an Officer of the French King's Household
 at *Verfailles*, the Victories of Louis XIV. painted by
Le Brun; and, being ask'd, Whether the Actions of
 King William were likewise to be seen in his Palace?
Prior answer'd, “ No: the Monuments of my
 “ Master's Actions are to be seen every where but in
 “ his own House.”

Biographical Dictionary, Vol. X. p. 20.

So the good Works of a true Believer shine every where, except in his own Esteem.

- 113 The Duke of *Alva* having given some Prisoners their Lives, they afterwards petition'd him for some Food. His Answer was, that "he would grant them Life, "but no Meat." And they were famish'd to Death.

Fuller's Worthys, Part III. p. 39.

- 114 The Denyers of Final Perseverance represent the Deity in a similar View. "God promises eternal "Life to the Saints, if they endure to the End:" but he will not, according to this wretched Arminian Doctrine, secure to them the Continuance of that Grace, without which, eternal Life cannot be had!

- 115 To say that a Man, now in a State of Grace, may hereafter perish eternally; is to say, that God serves His Saints, as *Edward IV.* serv'd the Bastard of Falconbridge. *Edward* first pardon'd him, and then cut off his Head.

- 116 *Similis*, Captain of the Guards to *Adrian*, got Leave to quit that Emperor's Service, and spent the last seven Years of his Life in Rural Retirement. At his Death, he order'd the following Inscription on his Tomb: "Here lyes *Similis*, who liv'd but seven "Years, though he dy'd at sixty-seven."

Our true Age, and our real Life, are to be dated from the Time of our Abstraction from the World, and of our Conversion to God.

- 117 When Captain *David Gam* fell in the Battle of Azincourt, King *Henry V.* knighted him as he lay expiring on the Ground. — What are all earthly Distinctions, but Honors conferr'd on dying Men? — And what superior Glory does Christ confer on His expiring Saints! He crowns them Kings in the very Article of Death.

- 118 *Thales*, the Miletian, one of the seven Sages of Greece; while he resided in Egypt, measur'd the
exact

exact Height of the Pyramids there, by the Shadows they cast. — So, one Way of attaining to the Knowledge of Doctrinal Truths, is, by considering the Consequences of the opposite Errors.

- 119 The same *Thales* was, one Evening, very attentively surveying the Stars. In the Midst of his Contemplations, he fell into a Ditch. An old Woman, passing by at the Time, observ'd, "That he could
" not be very expert in his Knowledge of the Skys,
" who had not Discernment enough to see what lay
" at his Feet."

If many of the Objects of Nature are incomprehensibly mysterious; how should we expect, in the present State of spiritual Blindness, to comprehend Matters heavenly and divine?

- 120 When *Thales* was young, his Mother ask'd him why he did not marry? "It is too early," answer'd the Philosopher. When he was advanc'd in Years, the good Woman repeated her Question: to which he answer'd, "I am now too old." — So Satan is perpetually suggesting, that 'tis either too soon, or too late, to return to God.

- 121 *Anaxagoras*, the Ionian, being ask'd, to what End he was born, reply'd, "To contemplate the Sun, Moon, and Skys." — Had he been a Christian, he would have answer'd, "To glorify God, and to be glorify'd by Him."

- 122 *Euclid* (the Disciple of *SOCRATES*) having offended a Brother of his, the Brother cry'd out in a Rage, "Let me dye, if I'm not reveng'd on you, one Time or other." — To whom *Euclid* reply'd, with a Sweetness next to Christian, "And let me dye, if I don't soften you by my Kindnesses, and make you love me as well as ever."

- 123 *PLATO*, in his Youth, had wrote several Tragedys. But he no sooner heard *SOCRATES* lecture upon Virtue, than he burnt them all, and devoted himself

self to the Pursuit of Wisdom and Morality. --- So, when the Soul has been savingly taught of God, it's Vanities fall off, and it's Desire is to be made wise and happy to Salvation.

- 124 PLATO had a Nephew, nam'd *Speusippus*, whose Manners were so dissolute and intolerable, that his Parents turn'd him out of Doors. Plato took him into his House, to live with him. While there, he did not endeavor to reclaim him by Lectures and Expostulations; but strove to make him in Love with Virtue, by the mere Brightness of his own Example. The Expedient succeeded. *Speusippus*, charm'd with the practical Eloquence of his Uncle's faultless Life, grew reform'd on Principle, and afterwards became, himself, a very eminent Philosopher. --- Would Parents, Ministers, and Tutors, derive Weight on their Precepts, their Precepts must have the Sanction of their own Example.

- 125 *Xenocrates*, of Chalcedon, while Pupil to *Plato*, was often reproach'd, by his Master, for his Want of Politeness and Good-nature. Some of *Xenocrates*'s pretended Friends endeavor'd to prejudice him against *Plato*, for making so free with him. "Hold your Tongues," answer'd *Xenocrates*; "I neither love nor respect *Plato* the less, for using me thus: he does it for my Good." --- O afflicted Christian, remember this! and know, that God troubles thee for thy Good.

- 126 King *Philip*, of *Spain*, calling Queen Elizabeth's Embassador to him, pull'd a small Map of the World out of his Pocket; and, covering the Spot, design'd to represent *England*, with his little Finger, jeeringly ask'd the Embassador, "where was England?" --- On comparing the Pomp of the present World, with the Glory that shall be reveal'd; we may justly ask, "Where and what is the present Life, when
" set

“ set in Competition with the Bliss that flows at
“ God’s Right Hand?”

- 127 Was a Man, every Day, to throw a Purse of Money, or even a single Guinea, into the Sea; he’d be look’d upon as a Madman, and his Friends would soon confine him for such. But a Man, who throws away That which is of more Value than Gold, than Mines, than the whole World; even his Health, his Peace, his Time, and his Soul; such an one is admir’d, esteem’d, and applauded by the greater Part of Mankind.
- 128 Wise, learned, and magnanimous, as the Antient Romans were, they still had a foolish Custom, when the Moon was eclips’d, of rattling and making a Noise with brass Vessels, in order that the Sound might bring the Moon to herself again: and, in hopes of making her shine, they lighted up Torches, and threw Firebrands into the Air. — Just as much Efficacy have Human Reason, and Human Works, to discover the Way of Salvation, and reconcile lost Man to the Favor of God.
- 129 King RICHARD I. in one of his Battles with the French, took *Philip de Dreux*, Bishop of *Beauvais*, Prisoner. The Pope interceded for his Liberty, in a Letter, wherein he styl’d the fighting Prelate, “ his dearly beloved Son.” The King, by Way of Answer, sent the Bishop’s Suit of Armor, stain’d with Blood and cover’d with Dust, to the Pope, and ask’d him, “ Whether he knew his Son’s Coat, or “ no?” The Pope was asham’d at the Sight, and left the Bishop to *Richard’s* Mercy. — We call ourselves Christians. Are our Conversation-Garments such as may be expected from the Children of God?
- 130 The Bite of the Tarantula (an Italian Spider) can only be cur’d by Music. — Nor can any Thing heal the Wounds which Sin and Satan have made in the Soul,

Soul, but the Music of the Gospel ; the sweet, harmonious, and joyfull Sound of free Salvation by the Blood and Righteousness of Jesus Christ alone.

131 *Cyrus* said to *Cræsus*, “ The Chests I keep my “ Riches in, are the Hearts and Affections of my “ Subjects.”—The Hearts of the Saints are the Repositories in which God lays up the Riches of His Grace. His best Treasure is in the Souls of His People : for there HIMSELF resides.

132 *Broad Hembury, Sunday, Nov. 11, 1770.*—I told my People, from the Pulpit, that, as I was walking to Church, this Morning, I could not help observing, how different the Trees look’d To-day, from what they did this Day Se’nnight. They were, then, cover’d with almost an Infinity of Leaves : they are, Now, half-stript, and their verdant Ornaments lye consuming on the Ground. Just such an Alteration does Death make in a Country, a Parish, or a Family. Providence shakes the Tree, and down fall the human Leaves. But though the Leaf drops, the Tree remains : though the Body dyes, the Soul survives.

133 A very remarkable Circumstance is related, concerning Monsieur *Huet*, the learned Bishop of *Auranches*. During the latter Years of his Life, his Genius and Memory gradually failed : but, two or three Hours before his Death, being then in the ninety-first Year of his Age, his Genius reviv’d, his Memory return’d, and he enjoy’d all his Intellectual Facultys in their original Vigor.---So, with the People of God, Faith, Hope, Love, Joy, and other gracious Fruits of the Spirit, may seem to decline : but, before a Saint expires, they all flourish again, in as great, or greater Liveliness than ever. God does not take away his Children, ’till He has given them a *Lightening before Death*.

- 134 Men adopt Vice and Error, for want of knowing the true Deformity of Both: as, in Russia, where unmarried Women constantly wear Veils, 'tis frequent for the Bridegroom never to see his Wife's Face 'till after Marriage.
- 135 Unfair Disputants are ever for dwelling on the most unfavorable Side of an Argument; like the blundering Painter, who, being to take the Profile of a Lady that had lost an Eye, very injudiciously drew her blind Side.
- 136 If I might not have both, I'd rather have Grace without Learning, than Learning without Grace. I'd infinitely rather be a *Bunyan*, than a *Grotius*.
- 137 Under the Influence of the Blessed Spirit, Faith produces Holiness, and Holiness strengthens Faith. Faith, like a fruitfull Parent, is plenteous in all good Works; and good Works, like dutifull Children, confirm and add to the Support of Faith,
- 138 Some Harbors have Barrs of Sand, which lye across the Entrance, and prohibit the Access of Ships at Low-water. — There is a Barr, not of Sand, but of Adamantin Rock, the Barr of Divine Justice, which lyes between a Sinner and Heaven. Christ's Righteousness is the High-water that carries a believing Sinner over this Barr, and transmits him safe to the Land of Eternal Rest. Our own Righteousness is the Low-water, which will fail us in our greatest Need, and will ever leave us short of the heavenly Canaan.
- 139 Young Converts are generally great Bigots. When we are first converted to God, our brotherly Affection too often resembles the Narrowness of a River at it's first setting out. But, as we advance nearer to the great Ocean of all Good, the Channel widens, and our Hearts expand, more and more: 'till Death perfectly unites us to the Source of uncreated Love.

206 OTHER OBSERVATIONS.

- 140 Trust the Promise, and God will make good the Performance.
- 141 We should be in a bad Condition indeed, if our Salvation was suspended on Conditions of our own performing.
- 142 The Virgin Mary is apply'd to, by Papists, as the Giver of Children. I should rather have thought them more consistent, if they consider'd her as the Patroness of Maids and Batchelors.
- 143 Bigots (like Nebuchadnezzar), if you fall not down, at the Word of Command, before whatever Image they set up, consign you at once to the burning fiery Furnace.
- 144 Some Mens' Writings resemble a dark Night, enliven'd by a few occasional Flashes of Lightening.
- 145 If a Coach, or Waggon be likely to run over us, we exert all our Strength and Speed to get out of it's Way. If a Storm overtake us, we look out for a Place of Shelter. O that we were equally sedulous to flee from the Wrath to come!
- 146 All the Disputes between us and the Arminians, may be reduc'd to these two Questions: 1. Is God dependent on Man, or is Man dependent on God?--- 2. Is Man a Debtor to God, or God a Debtor to Man?
- 147 A Man's Free-will can't cure him even of the Tooth-ach, or of a sore Finger; and yet he madly thinks 'tis in it's Power to cure his Soul.
- 148 'Tis a usual Saying, that "*Love cannot be hid.*" This holds particularly true of Love God. If we love Him, we shall prove it, by avowing His Truths, owning His People, attending His Ordinances, and keeping His Commandments.
- 149 Many of the Enemys to God's Truths, when they are silenc'd by the Force of Evidence, do, like a Snail provok'd, draw in their Horns, and spit.

150 When

- 150 When I have been in a Post-chaise, I have often seen a Dog pursue it with much Noise and Self-importance. The poor Animal thought the Carriage was running away from *him*; whereas, in Truth, it was going at an equal Rate, long enough before he appeared, and continued to do so, long after he was out of hearing. — When public Persons are attack'd by wretched Scribblers, too mean to answer; the Scribblers affect to think, that the Omission is owing to their own Superiority in Argument. While, in Fact, they are too scurrilous and unimportant, to be notic'd.
- 151 When Christ enter'd into Jerusalem, the People spread their Garments in the Way. When He enters into our Hearts, we pull off our own Righteousness, and not only lay it under Christ's Feet, but even trample upon it ourselves.
- 152 It was said of Edward the Black Prince, that he never fought a Battle which he did not win: and of the great Duke of Marlborough, that he never besieged a City which he did not take. Shall That be said of Men, which we deny concerning the Most High God? Is HE less successful than some Human Generals? Shall these invincibly prevail, and Grace be liable to Defeat? Impossible.
- 153 Sir James Thornhill was the Person who painted the Inside of the Cupola of St Paul's, London. After having finish'd one of the Compartments, he step'd back, gradually, to see how it would look at a Distance. He receded so far (still keeping his Eye intently fix'd on the Painting) that he was got almost to the very Edge of the Scaffolding, without perceiving it: had he continu'd to retreat, Half a Minute more would have compleated his Destruction; and he must have fallen to the Pavement underneath. — A Person present, who saw the Danger the great Artist was in, had the happy Presence of Mind to suddenly

suddenly snatch up one of the Brushes, and spoil the Painting, by rubbing it over. Sir James, transported with Rage, sprung forward, to save the Remainder of the Piece. But his Rage was soon turn'd into Thanks, when the Person told him, " Sir, by
 " spoiling the Painting, I have saved the Life of
 " the Painter. You was advanc'd to the Extre-
 " mity of the Scaffold, without knowing it. Had
 " I call'd out to you, to apprize you of your Dan-
 " ger, you would naturally have turn'd to look be-
 " hind you; and the Surprize, of finding yourself
 " in such a dreadfull Situation, would have made
 " you fall indeed. I had, therefore, no other Me-
 " thod of retrieving you, but by acting as I did."

Similar, if I may so speak, is the Method of God's Dealing with His People. We are all, naturally, fond of our own legal Performances. We admire them to our Ruin, unless the Holy Spirit retrieve us from our Folly. This He does, by marring (as it were) our best Works; i. e. by shewing us their Insufficiency to justify us before God. When we are truly taught of Him, we thank Him for His Grace, instead of being angry at having our Idols defac'd. The only Way, by which we are sav'd from everlasting Destruction, is, by being made to see, that " by the Deeds of the Law no Flesh living
 " shall be justify'd."

- 154 By Nature, we are all Weavers and Spinners. We shut our Eyes against the Garment ready wrought: and, like Silk-worms, we shall dye and perish in our own Web, if the Spirit of God does not unravel it for us, and lead us to the Righteousness of Christ.
- 155 We may pray spiritually, by a Form; and we may pray formally and coldly without one. — Suppose I was to say to a converted Dissenter, " Sir, you don't
 " sing the Praises of God spiritually." He'd ask,
 " Why not?" Was I to answer, " Because you
 " sing

“sing by a Form : Dr Watts’s Psalms and Hymns
 “are all præcompos’d : they are Forms, in the
 “strictest Sense of the Word :” the good Man
 would reply, “True : they are præcompos’d Forms :
 “but I can sing them very spiritually for all that.”
 I should rejoin, “And I can pray in the Words of
 “the Liturgy, as spiritually as you can sing in the
 “Words of Dr Watts.”

- 156 As I would not throw away my Watch, for varying a few Minutes from the exact Point of Time ; so neither would I disclaim a regenerate Person, for his not in every Thing exactly thinking with me. Christians are no more infallible than Watches.
- 157 How many People deceive themselves under a Profession of extraordinary Strictness ! The Capuchin-Friars make a Vow never to touch any Piece of Money whatever, while they live. Offer them a Shilling, or a Guinea, they’ll refuse to take it : but, wrap it up in a Bit of Paper, and they’ll receive and pocket it without Scruple.
- 158 I have read of some Harbor abroad, where salt Water and fresh run together, in one amicable Stream, but without mingling. Such should be the Care of God’s Ministers. They are to preach both Law and Gospel ; but without mixing or confounding them together.
- 159 In vain do the Inhabitants of London go to their Conduits for Supply, unless the Man who has the Master-Key turns the Water on. And in vain do we seek to quench our Thirst at Ordinances, unless God communicates the Living Water of His Spirit.
- 160 Suppose a loving and beloved Husband dyes a violent Death. Can his Widow love and admire and value the Sword, or the Pistol, by which her Husband lost his Life ? As little can true Believers love Sin : for, by it, Christ, the Bridegroom of their Souls, was put to Death.

210 OTHER OBSERVATIONS.

- 161 Christ is still crucify'd between two Thieves : Antinomianism and Pharisaism.
- 162 To the humble, self-empty'd, self-renouncing Sinner, even the Sword of Divine Justice is a Curtana, a Sword of Mercy, a Sword without a Point.
- 163 Inherent Grace, below, resembles Silver in the Ore; which, though genuine Silver, is mingled with much Earth and Dross : Glory above, resembles Silver refin'd to it's proper Standard, and wrought into Vessels of the most exquisite Workmanship.
- 164 There is, sometimes, on Trees and Flowers, what Florists call, *a false Blossom* : How many such do we see in the World of professing Christians !
- 165 I have known an unskilfull Weeder pull up and destroy Flower-Roots and Herbs, under the Notion of their being Weeds. Just such would be the Conduct of the present restless Enemys to the Church of England, if their innovating Wishes were to take Effect. (1772.)
- 166 A Person was lately observing, of some fine ornamental China on his Chimney-piece, that " the Elegance of
" it's Figures, and the Perpetuity of it's Colors,
" were owing to it's having been consolidated by
" passing through the Fire." Is not the same Remark applicable to the afflicted People of God ?
- 167 An ingenious Foreigner was, this Week, observing to me, That, "*of all the Nations of Europe, in which
" he had been, the English were the most afraid of
" Death.*" I fear, the Reason is, because the English have less Religion than other Nations.
- 168 We cannot heartily love the distinguishing Truths of the Gospel, without experiencing them : and we cannot experience them, without loving them.
- 169 Mr Rowland Hill was lately observing to me, that he once visited a Malefactor, under Sentence of Death (for Murder, if I mistake not); and, on Mr H.'s exhorting him to pray for Repentance and Faith in Christ,

*The Rev. Row.
Hill died 11
April 1833,
aged 89 -*

Christ, the unhappy Man answer'd, that "*he did not think his own Righteousness so bad, but he might go to Heaven; for that many a wicked Man than himself had been hanged.*" Good God! That Self-righteousness should be so interwoven with the very Heart! That a Criminal should even go to the Gallows, trusting in his good Works!

- 170 If I build an House, 'tis ten Thousand to one if I don't afterwards find it defective in some Respect or other: there is continually something to add, or something to alter, and something that may be improved for the better. — If I write a Book, I find it imperfect. Some Errata of the Printer, some Defects in the Language, something to add, or something to retrench.

So it is with all Human Works. The Work of Christ's Righteousness and Redemption is the only finished, the only perfect Work, that ever was wrought among Men. God give me Faith in it!

- 171 I much question, whether the Man, that dyes an Arminian, can go to Heaven. But, certainly, he will not be an Arminian, when he *is* in Heaven. The Employ of the Blessed is, to cast their Crowns at the Feet of God and the Lamb, and to sing, "Not unto us, O Lord."

Should it be thought hard, to question the Salvation of one who dyes under the Blindness of Arminianism; as if a Man, who only robs God in Part, might miss of Glory; let it be considered, that, even on Earth, if a Person robs me only of my Watch, or of a single Guinea, he has forfeited his Life to the Law, as much as if he had robbed me of all I am worth.

- 172 I have no more Conception of a true Believer without Morality, than of a River without Water, or of a Sun without Light and Heat.

- 173 People who profess to believe the Doctrines of the Gospel, and yet do not experience the Power of those Doctrines unto Sanctification; resemble a Man who looks, over an Hedge, into a Garden, without going into it.
- 174 Antiquarians set an inestimable Value on *Uniques*: i. e. on such Curiosities, of which there is but one of a Sort in the World. Justification is in the Number of the Believer's *Uniques*. There is but one Justification (properly so called) in the whole Universe: and it equally belongs, through Grace, to all the Children of God; and the Christian wishes to be viewing it every Moment.
- 175 When Hagar was quite disconsolate with Fatigue of Body and Distress of Mind, there was a Fountain by her, though she knew it not. — So the weeping Believer has Relief at hand, which he cannot see. God's Word, God's Spirit, and God's Ministers, are the Angels that direct and lead His afflicted People to the Fountain opened.
- 176 Some Christian Professors are like decayed Mile-stones. Mile-stones, 'tis true, they are, and they stand in the right Road; but the Inscription is blurred and defaced. They want to be impressed afresh: and to have a new Edition of Grace in their Hearts.
- 177 Arminians consider the Grace that is inspired into a true Believer's Heart, as a Text of Scripture written upon a Pane of Glass; liable to be demolished by the first Hand that flings a Stone at it.
- 178 Look where you will, and you'll generally find, that Free-willers are very Free Livers.
- 179 The Largeness of the Gospel (more properly termed, the ministerial) Call does by no Means imply the Universality of Grace. A Fisher throws his Net into the Sea at large; not from an Expectation of catching all the Fishes that are in the Sea, but with
a View

a View of catching as many as he can. And this is the End of indefinitely Preaching to All.

- 180 A celebrated Heathen said, *Meâ Virtute me involve*; "I wrap myself up in my own Virtue." — A true Believer has something infinitely better to wrap himself up in. When Satan says, *Thou hast yielded to my Suggestions*; when Conscience says, *Thou hast turned a deaf Ear to my Admonitions*; when the Law of God says, *Thou hast broke me*; when the Gospel says, *Thou hast neglected me*; when Justice says, *Thou hast insulted me*; when Mercy says, *Thou hast slighted me*; Faith can say, *All this is too true: but CHRISTI JUSTITIA ME INVOLVO, I wrap myself up in the Righteousness of Jesus Christ.*
- 181 It is in the Church, as it is with Nations: War must sometimes be carry'd on, in order to establish a sound and durable Peace at last.
- 182 Reason is God's Candle in Man. But, as a Candle must first be lighted, e'er it will enlighten; so Reason must be illuminated by Divine Grace, e'er it can savingly discern spiritual Things.
- 183 Good Works cannot go before Regeneration. Effectual Grace is That, which builds the Soul into an Habitation of God. Holy Tempers and Holy Obedience are the Furniture of the House. And an House must be built before it can be furnished.
- 184 Every Believer has four Births. A natural Birth into the World; a spiritual Birth into the Kingdom of Grace, at Regeneration; a Birth into Glory, at Death; and a new Birth of his Body from the Grave, at the Resurrection.
- 185 The World is a Nursery of Elect Sinners. At Death, God transplants them, one by one, into the Garden above; and fills up their Places below, with a fresh Succession of spiritual Trees.

214 OTHER OBSERVATIONS.

- 186 I have known many a Believer go weeping *to* the River of Death; but I never knew a Believer go weeping all the Way *through* it.
- 187 The Book of Life, or Decree of Election, is the Marriage-Register of the Saints; in which their Everlasting Espousal to Christ stands indelibly recorded by the Pen of God's free and eternal Love.
- 188 Even an earthly Parent is particularly tender and carefull of a dying Child. Much more will the great and gracious Father of the Elect support, cherish, and defend His own Children in the Hour of Death.
- 189 The World is a Sea of Glass; Affliction scatters our Path with Sand, and Ashes, and Gravel, in order to keep our Feet from sliding.
- 190 As the Bullion, of which Money is made, is the King's Property, even before it is struck into Coin, and before it visibly bears the Royal Image and Superscription; so the unregenerate Elect are God's own Heritage, though they do not appear to be such, 'till the Holy Spirit has made them pass through the Mint of Effectual Calling, and actually stamped them into current Coin for the Kingdom of Heaven.
- 191 Gifts may differ: but Grace, as such, is the same in All God's People. Just as some Pieces of Money are of Gold, some of Silver, others of Copper: but they all agree in bearing the King's Image and Inscription.
- 192 Different Members of the Body have different Offices; and are, some, of greater, others, of less Importance: but they all belong to the Body. Hypocrites are not real Members, but Excrescences, of the Church; like falling Hair, or the Parings of the Nails.
- 193 As the most florid People do not always enjoy the firmest State of Health, so the most shewy Professors are not always the holiest and most substantial Believers.

- 194 As Fruits, artificially raised, or forced, in an Hot-house, have not the exquisite Flavor of those Fruits which grow naturally and in their due Season; so that Obedience which is forced by the Terrors of the Law, wants the genuine Flavor and Sweetness of that Obedience which springs forth from an Heart warmed and meliorated with the Love of God in Christ Jesus.
- 195 To unconverted Persons, a great Part of the Bible resembles a Letter written in Cypher. The Blessed Spirit's Office is, to act as God's Decypherer, by letting His People into the Secret of celestial Experience, as the Key and Clue to those sweet Mysteries of Grace, which were, before, as a Garden shut up, or as a Fountain sealed, or as a Book written in an unknown Character.
- 196 There's a Sett of Fellows, in the present Age, jocosely called, *Jessamys*, and *Maccaronies*; who affect to dress as fine as Butterflies, and to be squeamishly delicate and elegant: so that you'd almost take a *Maccaroni*, to be a *Semiramis*, or a *Cleopatra*, in Mens' Cloaths. — But there are spiritual Maccaronies, as well as worldly Ones. And who are those? Your Self-righteous People, and Perfectionists, above all: who surveying themselves, not in the unflattering Glass of God's Law, but in the delusive Mirror, and through the false Medium, of Self-conceit, fall in Love with their own Image (like Narcissus), and think themselves to be spiritually rich and beautifull; though, all the while, they are wretched, and miserable, and poor, and blind, and naked.—Christ's Imputed Righteousness constitutes the best Dress, and Sanctification by His Spirit constitutes the real Beauty, of the Soul. And, if we have not His Righteousness to wear, and His Grace to make us holy, we are but paltry Maccaronies, be our Profession ever so splendid.

- 197 Where is the Difference between *Arminianism* and *Epicureism*? To suppose a *fortuitous Concurrence of Incidents*, is no less Atheistical, than to suppose a *fortuitous Concurrence of Atoms*.
- 198 The Way to Heaven lyes, not over a Toll-bridge, but over a Free-bridge: even the unmerited Grace of God in Christ Jesus.
- 199 Before the Fall, Man's Will was free to Good, and burned with a pure, celestial Flame. Original Sin acted as an Extinguisher; and leaves the Soul in the Dark, 'till lighted again by the Fire of God's Spirit.
- 200 God's People are Travellers. Sometimes they are in dark Lanes and deep Valleys; sometimes on the Hills of Joy, where all is light and chearfull.
- 201 According to Arminianism, Grace has the Name, but Free-will has the Game.
- 202 Bigots are stiff, straiten'd, and confin'd; like Egyptian Mummys, which are bound round with Thousands of Yards of Ribbon.
- 203 People of fluctuating Principles resemble what is fabled of Mahomet's Iron Coffin suspended, in the Air, between two large Loadstones, but without touching either of them.
- 204 Self-righteous People are like a Man who has run up a very slight House for his own Residence: in which while he sits or sleeps securely, a sudden Storm arises, and blows down the whole Fabric, and burys the Builder in the Ruins. God will either bring us out of our Self-righteous Castle, or crush us with it's Fall.
- 205 Old Adam never was a Saint yet, and never will be: *Rom. vii.* On the other Hand, the New Man, or Principle of Grace in the Heart, never sinned, and never can; *Rom. vii.* 1 *John.*
- 206 One Time, when I was at *Glastonbury*, I went to see the *Torr*, which is a Tower seated on the Top of
a very

a very high Hill. The Ascent was so steep, that I was forc'd, in some Places, to climb up, on my Hands and Knees. — Would we enjoy God's Presence? We must (through the Efficacy of His Influence) use our Hands and Knees : i. e. we must be found in the Way of Obedience, Humility, and Prayer.

- 207 Children, much indulged, are apt to take Libertys. To keep us humble, God must sometimes seem to frown.
- 208 Nothing but the Lancet of God's Law, in the Hand of the Spirit, can let out the proud Blood of a Pharisee, and reduce the Swellings of Self-righteousness.
- 209 Free-will, left to itself, may carry a Man to Tyburn, and from thence to Hell : but 'tis only Free-grace that can lead to Holiness and Heaven.
- 210 Man, even in his most enlighten'd State, can no more form a competent Idea of the Wisdom that lyes at the Bottom of God's effective and permissive Decrees ; than an Earth-worm or a Beetle can enter into the political Views which actuate the Movements of a Prime Minister.
- 211 Some Believers are very rude and very ignorant. Grace, in the Hearts of sour, unpolished People, resembles a Jewel of Gold in a Swine's Snout.
- 212 There is no Difference, between the brightest Arch-Angel in Glory and the blackest Apostate Spirit in Hell, but what Free-grace has made.
- 213 I have heard of a Man, who, being in Wales, went, out of mere Whim, to hear a Welsh Sermon. He did not understand a single Sentence that was spoken : and yet the Power of God's Spirit was so eminently present, that the Man was converted under that Discourse. Can there be a stronger Proof, that the Work of Conversion is the Work of God only ?
- 214 If a Person fall and break his Leg, or be burnt out of his House, most People pity and sympathize with him,

218 OTHER OBSERVATIONS.

him. But if a Man live in Sin, where are the Neighbors, that feel for his Danger, and labor to reclaim him? Or, if a Believer be overtaken by a Fault, how few Professors will commiserate his Case, and endeavor to restore him in the Spirit of Meekness?

215 Our corrupt Hearts are like Gun-powder, apt to kindle at every Spark of Temptation. The Spirit of God must be continually throwing Water upon the Soul, in order to preserve it from taking Fire.

216 Ministers are the Bow: the Law is the Arrow. God must bend the Bow by the Impulse of his own Arm, and wing the Arrow, or 'twill never hit a Sinner's Heart.

217 A Person once said, to a bad Painter, "You never broke the second Commandment in your Life: for you never yet made the *Likeness* of any Thing in Heaven above or in the Earth beneath." May not the same Remark be apply'd to the Generality of modern Preachers, who never yet gave a true Likeness either of Law or Gospel?

218 The Truths of the Gospel are to be introduced with Discretion and Propriety.—A Person once harangued on the Strength of Sampson: "I affirm," said he, "that this same Sampson was the strongest Man that ever did or ever will live in the World."—"I deny it," reply'd one of the Company: "you yourself are stronger than he."—"How do you make out that?"—"Because you just now lugged him in by Head and Shoulders."

219 Some of Dr Doddridge's last Words were, "*The best Prayer I ever offer'd up in my Life deserves Damnation.*"

Told me by Mr Ryland, at London, June, 1774.

220 Where Scripture is totally silent concerning the Lawfulness or Unlawfulness of any Action, consult the Book of your own Conscience, and follow it's Dictates. Observe, also, what does, or does not,

OTHER OBSERVATIONS. 219

not, tend to take off from your Mind that exquisite Sense of Divine Love, which a Believer would ever wish to cultivate and cherish.

- 221 Some People hear the Gospel, as a *Butterfly* settles upon a Flower; without being at all the better for it. Others hear the Gospel, as a *Bee* settles upon a Flower: they enjoy it's Fragrance, they imbibe it's Honey, and return home richly laden with it's Sweets. — And some hear the Gospel, as a *Spider* visits a Flower: they would, if possible, extract Poyson from the Rose of Sharon.
- 222 The Graces of God's Spirit in our Hearts resemble, during the present Life, the Citrons and other noble Fruits imported from abroad: we have them, but not in Perfection. — Our Graces will ever be defective, 'till we get to Heaven, the Country where they grow.
- 223 Some Professors pass for very meek, good-natured People, 'till you displease them. They resemble a Pool or Pond, which, while you let it alone, looks clean and limpid: but, if you put in a Stick, and stir the Bottom, the rising Sediment soon discovers the Impurity that lurks beneath.
- 224 Mount Sinai, or the Hope of being saved (in Part at least) by our own Works, may be compared to a dreary Rock. The Soul of Man is the *Andromeda*, chained to this Rock. *Satan* is the Monster, that gapes to devour. CHRIST is the *Perseus*, who, by the Sword of his Spirit, slays the Monster's Power, breaks the legal Chain, and sets the awaken'd Soul at Liberty.
- 225 June 19, 1774. As my Uncle *Francis Toplady* and I were walking near the Lock, he was admiring the elegant Row of Houses, lately built opposite the Garden-wall of the Queen's Palace: "What a fine
" Series of Buildings is this, to rise out of what
" was lately a dirty Brick-field!"—I could not help
observing,

220 OTHER OBSERVATIONS.

observing, how infinitely greater is the blessed Difference which God's Spirit occasions, by His regenerating Power, in the Souls of them that are born of Him!

226 June 18, 1774. I was at Sir Gregory Page's House, at Black Heath: and was surprized to learn, after surveying that elegant and magnificent Pile, that it was founded, built, finished, furnished, and paid for, all within ten Months' Time. If so noble and complete a Fabric could be begun and completed, by human Art and Industry, in so short a Space; why should we doubt of Christ, the Incarnate God's being able to finish the Work of Man's Salvation, by the Labors and Sufferings of three and thirty Years?

227 Morality, not flowing from Faith in Christ, resembles an artificial Flower; which has the Appearance, but neither the Life, the Beauty, nor the Fragrance, of a real one.

228 The most correct and lively Description of the Sun cannot convey either the Light, the Warmth, the Chearfulness, or the Fruitfulness, which the actual Shining of that Luminary conveys: neither can the most labor'd and accurate Dissertations on Grace and spiritual Things, impart a true Idea of them, without an Experience of the Holy Spirit's Work on the Heart.

229 The Holy Ghost must shine upon your Graces, or you'll not be able to see them, and your good Works must shine upon your Faith, or your Neighbors will not be able to see it.

230 When the magnanimous and heroic *Caractacus*, a British King, was sent Prisoner to Rome, he could not forbear crying out, on surveying the grand and elegant Buildings of that superb Capital, "How is it possible, for the Owners of such magnificent Structures as these, to envy the poor Cottages of the Britains!" — Much more may we wonder, how

how it is possible for a regenerate Soul, who has God and Heaven for it's Portion, to pant after the Honors, Wealth and Pleasures, of a wretched, perishing World.

- 231 Among the great Variety of Preachers, some give the pure Gospel Wine, unadulterated and undash'd. Others give Wine and Water. Some give mere cold Water, without a Drop of Wine among it.
- 232 Was I a Layman, and Providence was to cast me in a Place where I could not possibly hear the Gospel preached, but should be forced to hear either an Arian or an Arminian Ministry, if I heard any at all; I should much rather chuse to spend my Lord's Days at home, in reading and praying privately. By the same Rule that I would rather stay within, and take such a Dinner as my own House affords; than go abroad, to dine where I should be sure of sitting down (at best) to a Dish of Gravel or Sand, if not of Arsenic.—See *Ezek. xi. 16.*
- 233 The old Arminians, mention'd in Scripture, are blamed for thinking, wickedly, that God was *such an One as themselves*; but our new Arminians out-sin their Predecessors, and actually represent God as *a Being in many Respects considerably INFERIOR to themselves.* They suppose Him both to *form* His Schemes with less Wisdom, and to *execute* them with less Power, Spirit, and Success; than a Prime Minister, of common Sense, forms and executes his. They dare ascribe, to God, such Impotence, Blunders, Imperfections, and Disappointments, as they would blush to ascribe to a *Ximenes*, a *Sully*.
- 234 An House, uninhabited, soon comes to Ruin: and a Soul, uninhabited by the Holy Spirit of God, verges faster and faster to Destruction.
- 235 It is not deemed presumptuous, for the Favorites of an earthly King to *know* and be *conscious* that they are
so:

222 OTHER OBSERVATIONS.

so: and why should it be deemed presumptuous for the Favorites of God to be *assured* of His Love?

236 When Persons loiter on a Journey, they are sometimes benighted afterwards: and when Believers are not diligent in the Use of Ordinances, and in the Performance of good Works, no Wonder if they walk in Darknefs.

237 As the Sails of a Ship carry it into the Harbor, so Prayer carries us to the Throne and Bosom of God. But as the Sails cannot, of themselves, speed the Progress of a Vessel, unless filled with a favorable Breeze; so the Holy Spirit must breathe upon our Hearts, or our Prayers will be motionless and lifeless.

238 David would not have been so often upon his Knees in Prayer, if Affliction had not weighed him down. —There are, I believe, more Prayers in the Writings of David and of Jeremiah, than in any other Portion of Scripture.

239 We'll suppose that some opulent Person makes the Tour of Europe. If his Money falls short, he comforts himself with reflecting, that he has a sufficient Stock in Bank, which he can draw out at any Time, by writing to his Cashiers. This is just the Case, spiritually, with God's People. They are Travellers in a foreign Land, remote from home. Their Treasure is in Heaven, and God Himself is their Banker. When their Graces seem to be almost spent and exhausted, when the Barrel of Meal and the Cruse of Oil appear to be failing; they need but draw upon God by Prayer and Faith and humble Waiting. The Holy Spirit will honor their Bill, at Sight; and issue to them, from Time to Time, sufficient Remittances to carry them to their Journey's End.

240 In the last Century, an Asiatic Jew, named Sabbatei-Sevi, pretended to be the Messiah, and to work Miracles.

Miracles. Being brought before the Turkish Emperor, that Prince told him, "he would have him stripped naked, and shot at with Arrows: and, if he proved invulnerable, he'd acknowledge him for the Person he pretended to be." The Impostor fell on his Knees, and begged he might not be put to so violent a Test. — Arminianism professes itself to be the true System. But stripped and shot at with the Arrows of Reason and God's Word; and it soon appears to be an Imposture.

- 241 The Progress of Holiness is sometimes like the Lengthening of Day-light, after the Days are past the shortest. The Difference is, for some Time, imperceptible: but still it is real; and, in due Season, becomes undeniably visible.
- 242 An old Proverb says, "They who are not handsome at Twenty, will never be handsome: they who are not strong at Thirty, will never be so: they who are not wise at Forty, will never be wise: and they who are not rich at Fifty, will never be rich." — However this may generally be, yet the *Grace* of God is free, and not bound to Time or Place. Some come to Christ, in Childhood; some in Youth; some, in maturer Age; and some, who go unconverted to a dying Bed, rise converted, from a dying Bed, to Heaven. Happy they, who are effectually caught by Grace; whether at the first, the third, the sixth, the ninth, or the eleventh Hour! Our Law says, *Nullum Tempus occurrit Regi*: and I'm sure 'tis the Case with God.
- 243 Arminians suppose God to give us Heaven, as the King grants a Brief for building a Church. The Brief runs, "We have granted our *most gracious* Letters Patent." — But these same *most gracious* Letters are amply *paid for* before they are granted. No Fee, no Brief.

224 OTHER OBSERVATIONS.

- 244 When a Person is going into a foreign Land, where he never was before; 'tis comfortable for him to consider, "Though I am embarking for an unknown Country, yet 'tis a Place where I have many Friends, who are already settled there: so that I shall be, in Fact, at home, the Instant I get thither."—How sweet for a dying Believer to reflect, that, though he is yet a Stranger in the World of Spirits, still the World of Spirits are no Strangers to him. God, his Father, is there. Christ, his Savior, is there. Angels, his Elect Brethren, are there. Saints, who got home before him, are there; and more will follow him, every Day. He has the Blood and Righteousness of Christ for his Letters of Recommendation, and the Holy Spirit for his Introducer. He also goes, upon express Invitation from the King of the Country.
- 245 Generally speaking, the Sun-shine of too much Worldly Favor weakens and relaxes our spiritual Nerves; as Weather, too intensely hot, relaxes those of the Body. A Degree of seasonable Opposition, like a fine dry Frost, strengthens, and invigorates, and braces us up.
- 246 Too much Wealth, like a Suit of Cloaths too heavily embroider'd, does but incumber and weigh us down, instead of answering the solid Purposes of Usefulness and Convenience.
- 247 Scripture can be savingly understood, only in and by the inward Illumination of the Holy Ghost. The Gospel is a Picture of God's free Grace to Sinners. Were we in a Room, hung with the finest Paintings, and adorned with the most exquisite Statues; we could not see one of them, if all Light was excluded. Now, the Blessed Spirit's Irradiation is the same to the Mind, that outward Light is to the bodily Eyes.

248 Inward

- 248 Inward Holiness, and eternal Glory, are the Crown with which God adorns and dignifys His Elect. But they are not the Cause of Election. A King is not *made* a King, by the Royal Robes he wears, and by the Crown that encircles his Brow: but he therefore wears his Robes, and puts on his Crown, *because* he is a King.
- 249 When the Rays of the Sun fall on the Surface of a material Object, Part of those Rays are *absorb'd*; Part of them are *reflected* back, in strait Lines; and Part of them *refracted*, this Way and that, in various Directions.—When the Holy Ghost shines upon our Souls, Part of the Grace he inspires is *absorb'd*, to our own particular Comfort; Part of it *reflected* back in Acts of Love and Joy and Prayer and Praise; and Part of it *refracted* every Way, in Acts of Benevolence, Beneficence, and all moral and social Duty.
- 250 Nothing but Christ will do for a dying Sinner: and why should we dream, that any Thing else will do for a living Sinner?
- 251 We may not be *proud* of Grace, but we ought to be *glad* of Grace.
- 252 Sin cannot enter into Heaven: but a Sinner may.
- 253 Some People can no more help cavilling at the Doctrines of Grace, than some Dogs can help howling at the Sound of a Trumpet.
- 254 Flattery is Nectar and Ambrosia to little Minds. They drink it in, and enjoy it, like an old Woman sucking Metheglin through a Quill.
- 255 The Acts of Breathing, which I perform'd Yesterday, will not keep me alive To-day: I must continue to breathe afresh, every Moment, or animal Life ceases. In like Manner, Yesterday's Grace and spiritual Strength must be renew'd, and the Holy Ghost must continue to breathe on my Soul, from Moment to Moment, in order to my enjoying the

Consolations, and to my working the Works, of God.

- 256 National Matters, at present, carry a very gloomy Aspect. But it is, in Things civil, as in Things spiritual: and I regard my *Country*, and *myself*, in a similar View.—Consider'd in myself, I am a most unworthy and sinfull Creature: Consider'd in Christ, I am without Fault before the Throne of God.—Consider the State of public Affairs, as they are in themselves; and hardly any Thing can be more threatening, cloudy, or unfavorable. Consider them, in a Providential View; and whatever is, is right. This is my Sheet-Anchor, concerning that black and dismal Storm, which now seems to be bursting over the English Empire. *A. T. Bath, Aug. 4, 1775.*
- 257 The Earth must be ploughed, and sown, and harrowed, and weeded, and endure many frosty Nights and scorching Days, in order to it's being made and preserv'd fruitfull. Gentle Showers, soft Dews, and moderate Sun-shine, will not suffice always. — So it is with the Soul of a fruitfull Christian.
- 258 It was remarked, concerning the present Sir Peter Warren (who, in the War before the last, had only the Command of a twenty-gun Ship), that he did more Execution on the Spaniards (who therefore nick-named his Ship, *The Infernal*), and that he took more Prizes, than any Captain of a first-rate Man of War.—So Ministers, of the fewest Gifts, are sometimes more eminently owned of God, to the Conversion of Souls; than those of the brightest Abilitys and highest Attainments.
- 259 Poor People envy the Rich, and Rich People envy the Poor. Why? Because neither of them are privy to the Troubles of the Other. Unconverted Persons (i. e. the far greater Part of Mankind) go on, envying each'other's imaginary Happiness, and smarting

smarting under their own Crosses. And so the World goes round.

- 260 Grace cannot be sever'd from it's Fruits. If God gives you St Paul's Faith, you'll soon have St James's Works.
- 261 Many Husbands are like some Members of Parliament; all Complaisance, Humility, and fair Speeches, beforehand; but no sooner in Possession of the desired Object, than the supple Candidate becomes an haughty Master.
- 262 If our Lord was upon Earth, and there were, in the same Street, two Persons, the one rich, and the other poor, but both equally desirous of His Company; I verily believe that he would visit the poor Man first.
- 263 To a true Believer, *Death* is but *going to Church*: from the Church below to the Church above.
- 264 To expose ourselves to worldly Contempt and Persecution for Christ's Sake, is like going into the Cold Bath. At first, it gives us a Shock: but it grows easier and easier every Time; 'till, by Degrees, it ceases to be disagreeable.
- 265 Mount Sinai (i. e. Salvation by Works) is Labor-in-vain Hill. Do all you can, you'll never get to the Top of it, nor so much as half-way up.
- 266 In returning from St Nicolas's Church, *Bristol*, where I preached this Afternoon; Lady Huntingdon said to me, "You have drefs'd the Pharisees to Purpose."—I answer'd, 'My Wish, Madam, is, 'not to *dress* them, but to *undress* them.'

Clifton, August 20, 1775.

- 267 Different Ministers are sent of God to different Persons. Just as a great Man, who keeps many Servants, sends them with Letters or Messages to such or such particular People.
- 268 A true Believer lives upon free Grace, as his necessary Food. And, indeed, he who has really tasted the Sweetness of Grace, can live upon nothing else.

228 OTHER OBSERVATIONS.

- 269 I have no Notion of a timid, sneaking Profession of Christ. Such Preachers and Professors are like a Rat playing at hide and seek behind a Wainscot, who pops his Head through an Hole, to see if the Coast is clear; and ventures out, if no body is in the Way; but slinks back again, when Danger appears. We cannot be honest to Christ, except we're bold for Him. He is either worth All we can lose for Him, or He's worth Nothing.
- 270 Even on Earth, the "Joy of Harvest" is great. But what infinite Joy will ensue, when the Number of the Elect is accomplished, when the Bodys of the Saints are all retrieved from the Grave, and Christ celebrates *his* "Harvest-home!"
- 271 God, who knows the Unfaithfullness of the human Heart, will not trust his Grace to the Keeping of His own People: if he did, they'd soon make Havock of it, like the prodigal Son. He therefore acts by them, as a prudent Father would make Provision for an extravagant Child: viz. not by giving them the Stock, to manage for themselves; but by leaving it in Trust, to be dealt out to them, from Time to Time, by stated Allowance.
- 272 Many Turn-pike Gates bear this Inscription, in large Capital Letters, "*NO TRUST HERE.*"— This is the very Language of our own unbelieving Hearts. We do not *trust* God. We do not give Him Credit. Hence all Murmuring, Anxiety, &c.
- 273 'Tis a common Thing, in London, when an House is uninhabited and shut up, for Boys to write, in Chalk, on the Window-shutters and Door, "*Empty.*" — When a Person professes Godliness, and does not bring forth good Works in his Practice, we too may write the Word, "*Empty,*" on all the Profession he makes.
- 274 I am told, that there is, at Brighthelmstone, on the Sea-shore, a Spring of fresh Water; which Spring
continues

continues fresh, though constantly cover'd with the Sea when the Tide is in. How strongly does this resemble the Principle of Grace in the Heart of a Believer! a Principle, which still exists, though amidst a Sea of Corruptions; and remains distinct, even when those Corruptions conceal it from View, and debar it (for the Time being) from actual Use and Exercise.

- 275 A good Woman (Mrs Eagle) was saying to me, To-day (at *London*, Sept. 14, 1775), that she never desired to be in a sweeter Frame than Mary Magdalen was, when she washed our Savior's Feet with Tears. — I answer'd, that Mary Magdalen had two Frames; her *weeping* Frame, when she bedew'd the Feet of Christ; and a *rejoicing* Frame, when He said to her, "Go in Peace." Sooner or later, all God's People know what both these Frames mean.
- 276 An happy Death, no less than an holy Life, is the Gift of God. Hence the late truly good Dr Guise never prayed in public, without thanking God for all who were departed in Faith. And so does the Church of England, in the Communion-Service. None but the Holy Ghost can give the *ευχαριστια*.
- 277 The best Clock in the World will be spoiled, if you are perpetually moving the Hand backwards and forwards, and altering it, in order to make it keep Time with a Variety of other Clocks: it will hardly ever go regularly and well. — So a Minister, who shapes and accommodates his Sentiments and Discourses to the Tastes and Humors and Opinions of other People, will never be happy, respectable, or usefull.
- 278 If a Person, of exalted Rank and vast Opulence, desires you to make his House your Home, and you avail yourself of the Invitation; would it not affront him, if you was to offer at *paying* him for the Accommodations? — What greater Affront can be offer'd

230 OTHER OBSERVATIONS.

to the Majesty of God, than to imagine, that He sets His Favors to Sale, and that you must *pay* Him for admitting you into the Kingdom of Grace and Glory?

279 Bigots are like some Trees that grow by the Seashore; which do not spread their Branches equally on all Sides, but are blown awry, and stand entirely one Way. *Brighthelmstone, Sept. 28, 1775.*

280 The Business of Christ's Blood is, to wash our bad Works out, and to wash our good Works clean.

281 The late Elector and Bishop of Cologne was particularly addicted to Hunting, and kept a great Number of fine Horses and excellent Dogs. An intimate Friend took the Freedom, one Day, to represent to him, 'that it was rather unbecoming a Bishop, to devote so much of his Time and Affection and Revenues to the Sports of the Field.'—"*I hunt*" (reply'd the Elector), "*not as Bishop, but as Prince, of Cologne.*" — 'Be it so' (rejoined his Friend): 'but if the Prince should break his Neck, what would become of the Bishop?'

I would give this Hint a farther Improvement. If a professing *Minister* of Christ should go to Hell, what would become of the *Man*?

282 This Evening (Oct. 13, 1775), I saw an House on Fire, in Holborn. The Mob was gather'd together, and the Engines were playing. I could not help observing in my own Mind, that even my Sight of that Incident proved me to be a Breaker of God's perfect Law. For, though I felt, very tenderly, in behalf of the immediate Sufferers, yet my Feelings were not *so great*, as when *my own* House was in Danger of taking Fire, last Winter, in Devonshire. Consequently, I do not (what God's Law indispensably requires) "*love my Neighbor as myself.*" And this single Defect would, alone, had I no others, absolutely cut me off from all Possibility of Justification by

by my own Righteousness : since a Man, who only breaks the Law in *one* Point, is, in the Eye of God, deemed *guilty of All*. And, surely, nothing can be madder, than for a Man, who has broke *all* the Law, to expect *Justification* by that Law ! — Blessed be free Grace, for the perfect Righteousness of Jesus Christ : who alone loved God with *all* His Heart and Mind and Soul and Strength, and His Neighbor *as Himself* !

- 283 Mere *Reformation* differs just as much from *Regeneration*, as *white-washing* an old, rotten House, differs from taking it down and building it anew.
- 284 Weak Faith says, “ God *can* save me, *if* He will.” Strong Faith says, “ God both *can* and *will* save me.” See *Dan.* iii. 17.
- 285 A Glutton is like the great Fire of London, which began at Pudding-Lane, and stopt at Pye-Corner.
- 286 *Faith* in God’s Promises may be compar’d to a *Bank-Note*: full and felt *Possession* of the Blessings promised, is like *ready Cash*. The Man who has Bank-Notes to any given Value, looks upon himself as possessed of so much Money, though, in Reality, ’tis only so much Paper. Thus Faith is as satisfy’d, and rests with as great Complacency in the Promises of JEHOVAH, as if it had all the Blessings of Grace and Glory in Hand. In Faith’s Estimation, God’s Note is current Coin.
- 287 To amuse fallen Sinners with Lectures upon Morality, is like going to an Hospital and haranguing to a Company of sick Folks on the Advantages of Health. Rather let us labor to *cure* them of their Diseases, and then they’ll *know* the Value and Comforts of Health, without our giving them a Dissertation upon it. — Lead Sinners to Christ and to the Holy Spirit, and then they’ll love and practice Morality as naturally as Sparks fly upward.

232 OTHER OBSERVATIONS.

- 288 A Christian, too conversant with People of the World, resembles a bright Piece of Plate too much exposed to the Air: which, though in reality it continues Plate still, yet grows tarnished, and loses it's fine Burnish, and needs a fresh cleansing and rubbing up.
- 289 I am acquainted with a Lady, who is thorough Mistress of Music, as a Science, and can play the Harpsichord with great Judgement: but though she understands it, she does not *love* it; and never plays, if she can avoid it. Too strong a Picture of some, who know the Gospel in Theory, but neither love it in Sincerity, nor practice it's Precepts with a good Will!
- 290 When Philip of Macedon besieged Methone, an Archer (whose Name was *Aster*, and who assisted in defending the Town) took his Stand on one of the Turrets; and, being a very exact Marksman, wrote upon an Arrow, "*To Philip's right Eye.*" He shot the Arrow, and it deprived Philip of the Eye it was meant to destroy.—Did an antient Warrior take his Aim with such Certainty, or shall a modern American Rifle-man hardly ever miss his Mark; and the Spirit of God fall short of His Design, and try in vain to pierce a Sinner's Heart with the Arrow of saving Grace? Impossible.
- 291 King William being once advised to take more Care of his Safety, and not to hazard his Person too much in the Field of Battle; answer'd, "Every Bullet has "it's Billet:" meaning, that not a Bullet flew at random, but was directed, by a particular Providence, whom to injure, and whom to spare. So the Preaching of the Gospel is equally under Divine Direction. God's Spirit takes Care that the Word of Truth shall be a Savor of Life unto Life, to this Man; and a Savor of Death unto Death, to that.

- 292 Mere moral Preaching only tells People how the House *ought* to be built. Gospel Preaching does more : for it *actually builds* the House.
- 293 What *coming*, and what *returning*, Sinner need despair of Acceptance ? No Man can be worse, than St Paul was, *before* his Conversion ; and no Man can be worse than St Peter was, *after* his Conversion.
- 294 Little more can be said, concerning the Generality of Men, than that they lived, and sinned, and dyed. But, concerning all God's People, it may be said, that they lived, were converted, persevered to the End, and went to Heaven.
- 295 One Mr *Simon Brown*, an eminent Dissenting Minister, who liv'd about forty Years ago in London ; became, at one Time, so low spirited, as actually to believe that his Soul was annihilated, and that he had no more Soul than a Stock or a Stone. And yet he wrote, and preach'd, and pray'd, and reason'd, with so much Power, Liveliness, and good Sense, that he was more like a Man with two Souls, than like a Man with none.—Some of the Lord's People, who are dispos'd to question the Truth of their Conversion, live so conscientiously, feel their Imperfections so deeply, prize Christ so highly, and long for His Presence so ardently, that they demonstrate themselves to be converted Persons : just as Mr Brown, who persuaded himself that he had no Soul, prov'd that he had one, by the very Arguments which he brought against it.
- 296 I have been told, that, when our Princes touch'd People for the Evil, the Form of Words, pronounc'd at the Time, was, “ *I touch, but 'tis God that heals.* ” —The same may be said concerning Ministers, Ordinances, Providences, &c. they touch and affect
our

our outward Senses, but 'tis God alone who by His effectual Grace heals the Soul.

297 King William Rufus, being once about to embark for France, in a Storm; the Mariners advis'd him not to endanger his Person, but postpone his Voyage 'till the Tempest was over. But his Answer was, "Push off, push off; for I never yet heard of a King that was drown'd."—And, if we never yet heard of a King that was drown'd, I'm sure we shall never hear of a Saint that was damn'd.

298 Some People (especially the Arminians) seem to speak of the thirty-nine Articles of the establish'd Church, as if those Articles were like Mr Van Busshel's newly-invented *elastic Garters*; which are so contriv'd, by Springs, that they will accommodate and fit themselves to any Leg that shall wear them.

299 I was lately asked, what my Opinion is of Mr John *Fletcher*'s Writings: My Answer was, that, in the very few Pages which I had perus'd, the *serious* Passages were Dullness double condens'd; and the *lighter* Passages, Impudence double distill'd.

300 What the Arminians foolishly affirm, concerning the Will of an unregenerate Man, viz. that "it's Liberty consists in an *Indifferency* to Good or Evil, like a Balance in equal Poise;" holds true of a regenerate Man, in some Circumstances, and in some Respect: viz. that a Person, who is happily resigned to God's providential Disposals, may (in point of absolute Acquiescence) be said to have his Will in *æquilibrio*; i. e. he wishes to be quite conform'd to the Divine Pleasure, and to incline neither to Prosperity nor Adversity, Life nor Death, but is desirous that God's own Hand may incline the Scale. We are never truly contented, nor (of course) truly happy, 'till God and we have but one Will between us.

- 301 Mr OHM (born near Riga) told me, To-day, that he loves England better than his native Country, because he had only his natural Birth there; whereas, here, he was born again of the Holy Ghost.

London, July 13, 1776.

- 302 Some Gentlemen and Ladys were, a Sunday or two ago, refus'd Admittance into the Magdalen Chapel, though they shew'd their Tickets. On asking the Door-keeper, "Why he objected to their going in?" he answer'd, that *he had orders to admit no Persons, but such as were in full Dress?* — Surely, this is a very ridiculous Regulation.

There is, however, a Church, where this Regulation is indispensable, and most strictly right. I mean, the Church above. No Admittance there, for any Souls that are not in *full Dress*. You must put on Christ for your wedding Garment, and wear his resplendent Righteousness, by Imputation; if ever you mean to shine at God's Right-hand, and to have a Seat in the Church Triumphant.

- 303 If a Merchant of incontestable Opulence and Honesty gives me his Note of Hand, binding himself to pay me so much Money; I have no Reason to fear a Failure of Payment. "Mr ——— is a Person of
" vast Wealth, and of as great Integrity: my Mo-
" ney, therefore, is as sure as if I had it in my
" Pocket." — Thus we reason, concerning human Things.

Give the same implicit Credit to God's Promises. We have it in His own Writing, under His own Hand and Seal, that "Every one who believeth
" shall have everlasting Life;" and, "Whoso
" cometh unto Me, I will in no wise cast out," &c.
&c. Don't dishonor God's Note of Hand, by letting Unbelief question either His Ability or His Veracity. Don't withhold, from the God of Heaven
and

236 OTHER OBSERVATIONS.

and Earth, that Confidence, which, in many Cases, you cannot withhold from Man.

304 God's everlasting Love, His Decree of Election, and the eternal Covenant of Redemption, are the three Hinges, on which the Door of Man's Salvation turns. When Man fell from God, infinite Justice put a Lock upon the Door: a Lock, which nothing but the golden Key of Christ's Blood and Righteousness can open. The Holy Ghost (if I may venture to use so familiar a Comparison) is, as it were, the omniscient Keeper of the Door: and He lets no Souls in, but such as He Himself has wash'd and justify'd and sanctify'd in the Name of our Lord Jesus, and by His own efficacious Grace.

305 If you thoroughly exhaust a Vessel, of the Air it contains; the Pressure of the Air, on the Outside, will break that Vessel into (perhaps) Millions of Pieces: because there is not a Sufficiency of Air within, to resist and counteract the Weight of the Atmosphere from without.—A Person, who is exercised by severe Affliction, and who does not experience the Divine Comforts and Supports in His Soul, resembles the exhausted Receiver, above describ'd: and 'tis no Wonder, if he yields, and is broken to Shivers, under the Weight of God's providential Hand. — But Affliction, to one who is sustain'd by the inward Presence of the Holy Ghost, resembles the aërial Pressure on the outer Surface of an *unexhausted* Vessel. There is that within, which supports it, and which preserves it from being destroy'd, by the incumbent Pressure from without.

306 I should as soon expect to be saved by my Sins, as to be saved by my good Works.

307 There is a remarkable Fish, call'd, the Torpedo: which, the Moment it touches the Bait, communicates such a Numbness to the Fisherman's Arm who holds the Rod, that he has hardly any Command of it.

it. — What the Torpedo is to the Fisher, that the World is to a Child of God.

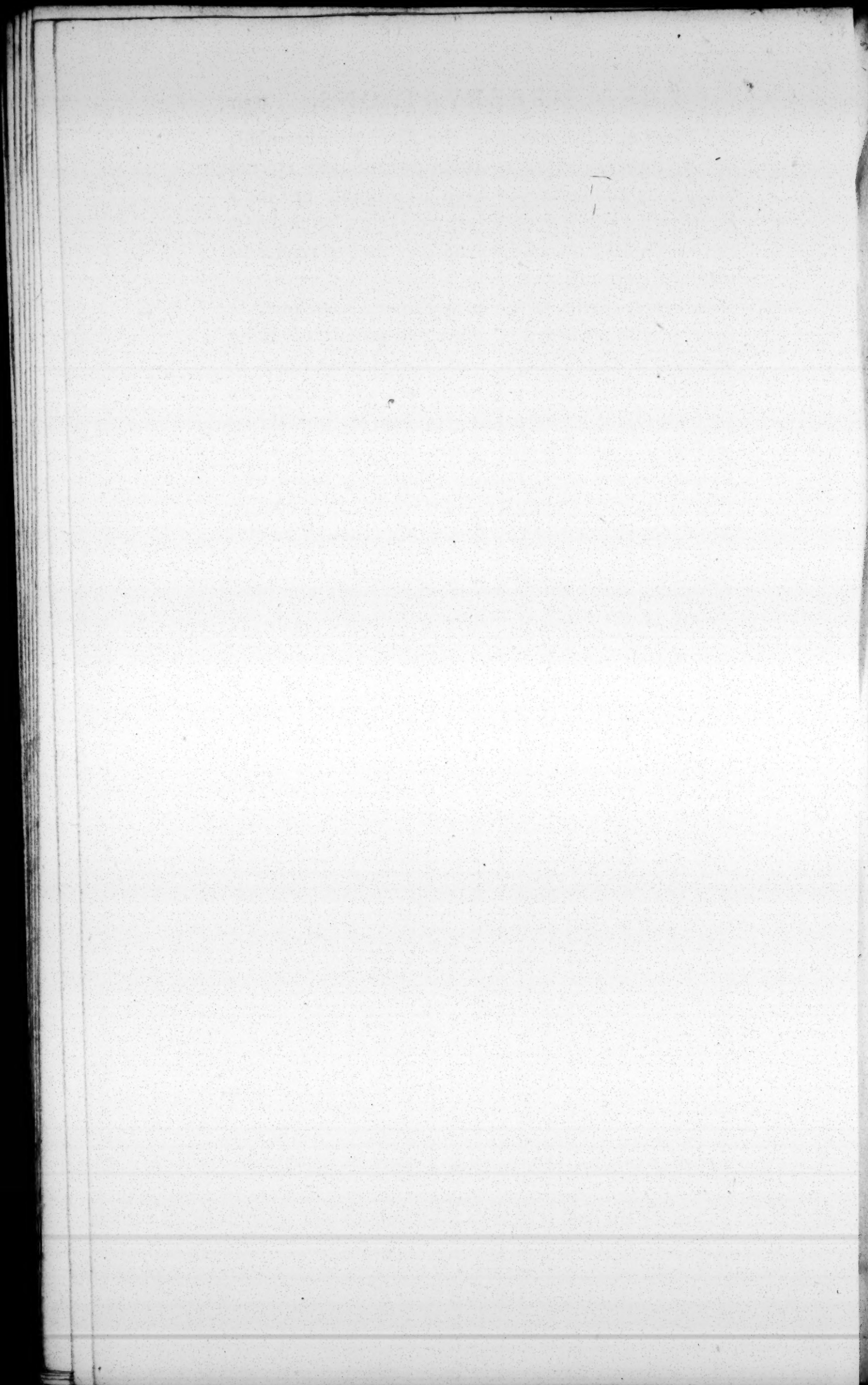
- 308 A Believer, with regard to spiritual Enjoyments, resembles a Barometer. As the Silver in this Instrument rises, when the Sun shines, and the Weather is fine; but sinks, when the Air is heavy, and loaded with Damps; so the Christian's sensible Comfort rises, when the Holy Spirit's Countenance shines upon his Soul, but subsides when left to the evil Workings of his own Heart.
- 309 Some Harbors are fenced with massy Chains of Iron, reaching from Side to Side, to obstruct the Access of Shipping. Similar is the Profession of Christ and His Cause, in persecuting Times. — But as a Ship has often been able to force it's Way into the Port, and burst the Chains that oppose it's Entrance, by the Aid of a favorable Tide and a strong Breeze; so Persecution is nothing to a believing Soul, whose Sails are filled with the Breathings of the Holy Ghost, and the full Tide of whose Affections is turned, by Grace, to God and Christ and Heaven.
- 310 Wrap up ever so good a Flint, in Silk or Sattin, and not a Spark of it's latent Fire will appear. But bruise it with an Hammer, or strike it with a Steel, the dormant Sparks will shew themselves. — In Prosperity, the Graces of a Saint too often lie hid. In Adversity, they shine forth with Light and Heat, like a Flint in Collision with a Steel.
- 311 Worms, and other Insects, take up their Habitation under the Surface of the Earth. A Plat of Ground may be, outwardly, verdant with Grass, and decorated with Flowers. But take a Spade in your Hand, and turn up the Mold; and you soon have a Sample of the Vermin that lurk beneath. — Temptation is the Spade, which breaks up the Ground of a Believer's Heart, and helps to discover the Corruptions of his fallen Nature.

238 OTHER OBSERVATIONS.

- 312 If you go to Court, you know whether you have seen the King, and whether he has spoke to you, or not. And, when you attend an Ordinance, you know whether you have enjoyed the Presence of God, or not.
- 313 In a long Sun-shine of outward Prosperity, the *Dust* of our inward Corruptions is apt to fly about and lift itself up. Sanctify'd Affliction, like seasonable Rain, *lays* the Dust, and *softens* the Soul, and keeps us from carrying our Heads too high.
- 314 A Man would not be sorry to be ejected from a Cottage, in order to his living in a Palace: and yet how apt we are to fear Death, which to a Child of God, is but the Writ of Ejectment that turns him out of a Prison, and transmits him to his Apartments at Court?
- 315 What can be more feeble than the Ivy, the Jessamine, or the Vine? Yet these, by the Assistance of their Tendrils, or Claspers, rise and are supported, 'till they sometimes mount as high as the Tree or the Wall that sustains them. So the weak Believer, laying hold on Jesus by the Tendril of Faith, rises into the Fullness of God, defys the invading Storm, and becomes as a fruitfull Vine upon the Wall of an House.
- 316 'Tis a common Saying, that "*He, who buys Land, buys Stones,*" and all the Weeds and Rubbish which belong to the Soil. When Christ accepted of us in the Decree of Election (when the Father gave and made us over to Him), and when He bought us afterwards with His Blood; He took us, with all our Imperfections and Wretchedness, for better for worse, as a Bridegroom takes his Bride, and as a Purchaser buys an Estate.
- 317 In the Hands of a skillfull Husbandman, even Weeds are turned to good Account. When rooted up and burnt, they are good Manure, and conduce to fertilize the Land they annoy'd before. So the Doubts
and

and Fears and Infirmitys of the Elect are overruled, by Almighty Grace, to their present and eternal Good : as conducing to keep us humble at God's Footstool, to endear the Merits of Jesus, to make us feel our Weakness and Dependence, and to render us watchfull unto Prayer.

- 318 Sometimes, there were more Kings, than one, at Sparta, who governed by joint Authority. A King was occasionally sent, to some neighboring State, in Character of a Spartan Ambassador. Did he, when so sent, cease to be a King of Sparta, because he was also Ambassador? No: he did not divest himself of his regal Dignity; but only added to it that of public Deputation.—So Christ, in becoming Man, did not cease to be God; but, though he ever was and still continued to be King of the whole Creation, acted as the voluntary Servant and Messenger of the Father.

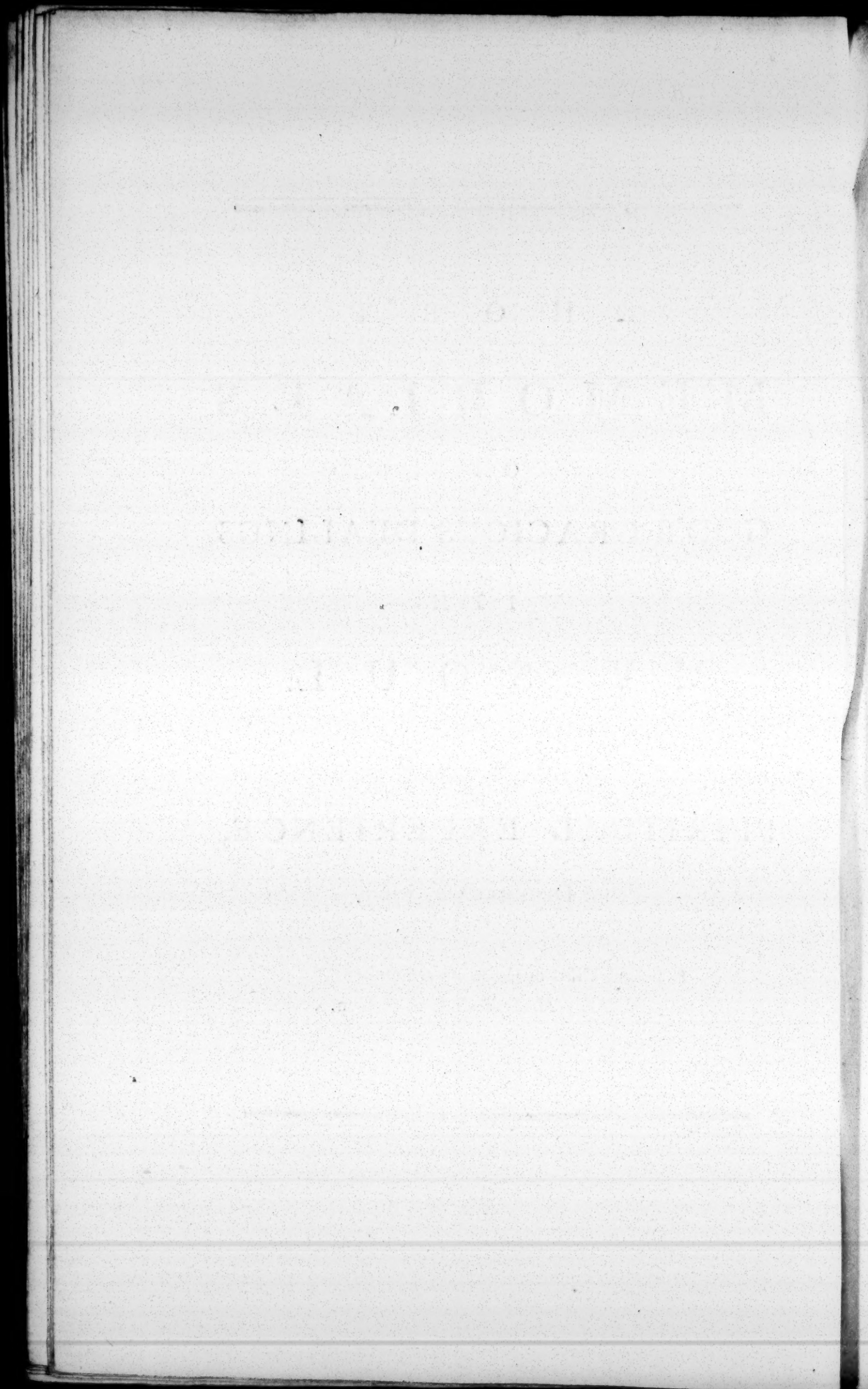


S H O R T
M E M O R I A L S
O F
G O D ' S G R A C I O U S D E A L I N G S
W I T H
M Y S O U L.
I N A W A Y O F
S P I R I T U A L E X P E R I E N C E ,

From DECEMBER 6, 1767.

“ Bethel Visits ought to be remember’d.”

Mr Erskine’s Serm. on Gen. xxviii. 15.



S H O R T

MEMORIALS, &c.

Sunday, Dec. 6, 1767.

IN the Morning, read Prayers and Preach'd, here at *Fen-Ottery*, to a very attentive Congregation. In the Afternoon, the Congregation at *Harpford* was exceeding numerous; and God enabled me to preach with great Enlargement of Mind, and Fervor. The Doctrine did indeed seem to descend as the Dew, and to be welcome as refreshing Showers to the Grass. O my Lord, let not my Ministry be approv'd only, or tend to no more than conciliating the Esteem and Affections of my People to Thy unworthy Messenger; but do the Work of Thy Grace upon their Hearts: call in Thy Chosen; seal and edify Thy Regenerate; and command Thy everlasting Blessing on their Souls! Save *me* from Self-opinion, and from Self-seeking; and may *they* cease from Man, and look solely to Thee!

Monday, 7. Received a Letter from Mr Luce, and answer'd it. Gracious God, dispose of the Event, to which it relates, as seemeth best to Thee! Chuse Thou my Heritage and my Lot! Let it be *Thy* Doing, not mine!

This Afternoon, I received a Letter from my honored Mother, and my Chest from London. 'Tis a Satisfaction to receive these Presents and Pledges of an earthly Parent's Love: but all the Relations, and all the good

R 2

Things

Things of this Life, are less than nothing, and Vanity, when compar'd with the Love of Christ that passeth Knowledge, and with one Glimpse of Thy special Favor, O Thou gracious Father of Spirits.

Tuesday, 8. Was much refresh'd, and sensibly comforted, in the Evening, while reading Dr Gill's Sermon on the Death of Mr Fall.

Wednesday, 9. A good Deal of Company din'd here. How unprofitable are worldly Interviews! Spent the Evening much more advantageously in reading Dr Gill's Sermon on "The Watchman's Answer," and that great Man's Tract on final Perseverance. Lord, grant me more and clearer Evidences of my Interest in that everlasting Covenant, which is order'd in all Things, and sure!

Thursday, 10. Heard that Mr Duke has had a Relapse into his Fever. Pity, that so amiable a Person in other Respects should want the one Thing needfull! How much has he suffer'd, since I knew him, by drinking too freely, and how many narrow Escapes has he had, of his Life! Yet, I fear, he goes on still, as an Ox to the Slaughter. "It hath set him on Fire round about, yet he knows it not: it burneth him, yet he lays it not to Heart." I bless God, who has enabled me to be faithfull to the Soul of my Friend; and put it into my Mind to write him that Letter of Remonstrance, from London, above a Twelvemonth ago. But, alas! I have only deliver'd my own Soul. Neither Experience of present Evils, nor the Remonstrances of Friends, will or can have any true Effect on a Sinner's Heart, except Thou, O Almighty Spirit, vouchsafe to reveal the Arm of Thy Grace, and quicken the Dead in Sin, by the effectual working of Thy glorious Power.—As Overseer of this Parish, I went down, in the Morning, to view two of the Poor-Houses, and see what Repair they want. Lord, what am I, that Thou hast cast *my* Lot in a fairer Ground, and given *me* a more goodly Heritage! Surely,
in

in a Way of Providence, no less than in a Way of Grace, Thou hast made me to differ; and I have nothing which I did not receive from Thee.

In the Evening, wrote to my Mother. Some Particulars, in her last Letters to me, oblig'd me, in my Answer, to make the following Observations, among others: " God has fulfill'd His Promises to me, so often, and " so many Ways, that I think if *we* could not trust His " Faithfullness and Power, we should be doubly inexcusable. That He works by Means, is certain; and " I hope to try all that He puts into my Hands. In the " the mean while, let us cast our Care on Him; and remember that he that believeth, shall not make Haste.— " There is one Thing that pleases me much, about " *Broad-Hembury*, and makes me hope for a Blessing on " the Event; viz. that it was not, from first to last, of " my own seeking: and every Door, without any Application of mine, has hitherto flown open, and all " seems to point that Way. As a good Man somewhere " says, " A Believer never yet carv'd for himself, but he " cut his own Fingers." — The All-wise God, whose " never-failing Providence ordereth every Event, usually " makes what we set our Hearts upon unsatisfactory; " and sweetens what we fear'd: bringing real Evil, out " of seeming Good; and real Good, out of seeming Evil: " to shew us what short-sighted Creatures we are, and to " teach us to live by Faith upon His Blessed Self.—If " I should really exchange my present Livings, for " *Broad-Hembury*, it will, I believe, be soon after Christmas. In the mean while add your Prayers, that God " Himself would be pleased to chuse my Heritage and fix " my Lot; command His gracious Blessing on the Event; " turn the Balance, as seemeth good in His Sight; and " make it entirely His own Doing, not mine.—Don't let " your Tendernefs for me get the better of your Confidence " in God: a Fault, I fear, too common, even with believing Parents.—Poor Mr D. is relaps'd, and his Life

“ is despair’d of. Alas! what is Wealth, with it’s usual
 “ Attendants, the Lust of the Eye and the Pride of Life,
 “ when Death stares us in the Face! An Interest in the
 “ Covenant of Grace is of more Value, than all the
 “ Worlds God hath made. Riches profit not in the
 “ Day of Wrath: but Righteousness, even the Obedi-
 “ ence, Blood, and Intercession of Christ, delivereth from
 “ the Sting of temporal, and from the very Possibility of
 “ suffering eternal Death. In Him may we be found,
 “ living and dying!”

In my Chamber, before I went to Bed, was much comforted while singing Praise to the Great Three-One, the Author of all the Blessings I enjoy, and of all I hope for. I can testify, by sweet and repeated Experience, that singing is an Ordinance of God, and a Means of Grace. Lord, fit my Soul to bear a Part in that Song forever new, which the Elect Angels, and Saints made perfect in Glory, are now singing before the Throne and before the Lamb!

Friday, 11. Rode to Broad-Hembury, on a Visit to Mr Luce; where I spent the Day, and stopt all Night. Before I went to Bed, God was with me in private Prayer.

Saturday, 12. After Breakfast, left Broad Hembury, and return’d home to Fen-Ottery, taking Ottery St Mary in my Way, where I call’d on my Friend Mr Johnson. In the Evening, read Bishop Newton on the Prophecys. At Night, was earnest with God in private Prayer, for a Blessing on my To-morrow’s Ministrations; and received an Answer of Peace. Lord, evermore increase my mental Dependence on thy Holy Spirit. I am *less* than nothing, if less can be: and O! I am *worse* than nothing, for I am a vile Sinner. But Thou art infinitely gracious, and all Power is Thine.

Sunday, 13. The Lord was with me, both Parts of the Day. Water, O God, the Souls that heard; and the Seed of Thy Word, sown in Weakness, do Thou raise in Power.

Between

Between Morning and Afternoon Service, read through Dr Gill's excellent and nervous Tract on Predestination, against Wesley. How sweet is that blessed and glorious Doctrine, to the Soul, when it is received through the Channel of inward Experience! I remember, a few Years ago, Mr Wesley said to me, concerning Dr Gill, that "he is a positive Man, and fights for his Opinions" "through thick and thin." Let the Doctor fight as he will, I'm sure he fights to good Purpose: and, I believe it may be said of my learned Friend, as it was of the Duke of Marlborough, that he never fought a Battle which he did not win.

Monday, 14. This Morning, one William Towning, about nineteen Years old, was brought here before Mr Penny, for breaking open and robbing Farmer Endicott's House Yesterday Afternoon, in Time of Service, while the Family were at Church. My honest Parishioner, it seems, just before he went out, slept back into his Room, he knew not why, and put away a considerable Sum of Money into a more secret Place than where it had lain for some Time past: by which Means he was only rob'd of little more than thirty Shillings in Money. How evidently providential! Just before the unhappy young Man was going off, from Mr Penny's, for Exeter Jail, his Father, who had heard of his Son's Situation but an Hour or two before, came up to the House with a Look that too plainly declar'd the Agonys of his Heart. Unable to face his Parent, the young Man burst into Tears, and retir'd into the Orchard, whither his Guard and his Father follow'd him. Lord, if it be consistent with the Counsel of thy Will, be the Comforter and the Salvation of this Sinner and his afflicted Family. Bad as he is, thy Grace can melt him down. By Nature, I am as vile as he: yet I am, I trust, a Monument of Mercy, and a Trophy of thy redeeming Power. Blessed be the Lord, my New-Creator! Blessed be the Lord, my faithfull

Keeper! On all Occasions of this Sort, I would recollect that excellent Line,

“ Aut sumus, aut fuimus, vel possumus esse, quod Hic est.”

Before I came out of my Chamber To-day, I was too hasty and short in private Prayer. My Conscience told me so, at the Time; and yet, such was my Ingratitude, and my Folly, that I nevertheless restrained Prayer before God. In the Course of the Day, I had great Reason to repent of my first Sin, by being permitted to fall into another. 'Tis just, O Lord, that thou shouldst withdraw thy Presence from one, who waited so carelessly on Thee. May I never more, on any Pretext whatever, rob Thee (or rather, deprive my own Soul) of thy due Worship; but make all Things else give Way to Communion with Thee!

The Lord, however, was pleas'd, in a few Hours, sensibly to heal my Backslidings; and open the Intercourse of Love between Himself and me. I never so feelingly wonder at my own Depravity, nor so deeply abhor myself, as when the Fire of Divine Love warms my Heart, and the Out-pourings of God's Spirit enliven my Soul. Surely, the Knowledge of Salvation is the most powerfull Incentive to Repentance; and not only the most prevailing, but an absolutely irresistible Motive to universal Holiness!

Began Le Clerc's “ Ars Critica.” A most learned, and, in many Respects, usefull Performance: yet sadly interlarded with Scepticism and Profaneness. God keep me from being a *mere* Scholar. As a Specimen of this learned Frenchman's *Religion*, I transcribe the following Passages, from that Part of his Book I have hitherto read. Page 52, “ ——— In N. T. omnia ferè Pietatis officia, “ sacrificii nomine, interdum indigitantur. Mors Chrif- “ ti sacrificium quoque vocatur, quòd fuerit pæcipua “ ejus Pietatis Pars; & quædam habeat sacrificiis simi- “ lia.” Page 106, “ Religio Christiana non est ità Cælo “ integra delapsa, ut nullam Rationem habeat Religio- “ num,

“ num, quæ antea erant; sed omnia nova Hominibus
 “ afferat: contrà est veluti *Religionis Judaicæ Surculus*
 “ at ipso Trunco major ac viridior:” which latter
 Clause is no more than a cold, paltry Compliment; add-
 ed, I suppose, to qualify, in some Measure, the Rude-
 ness of what goes before. But, surely, primitive Judaïs-
 m, and Christianity, are not two Religions; but one and the
 same Religion, under two different Dispensations. Page
 122, he positively asserts, that there are very many Things
 in the Old Testament, “ quæ intelligi nequeunt:” for
 Proof of which, he assigns six Reasons; but such as even
 I, with my little Knowledge, can see through the Fallacy
 of, and, to my own Satisfaction, at least, refute. Page
 125, he does, in Fact, deny that Hebrew can be under-
 stood at all, with Certainty; some Jews, says he, did,
 about a thousand Years after Christ, begin to compose
Grammars, and *Commentarys* on Scripture. “ Sed
 “ quum quicquid Judæi recentiores dixerunt hanc in
 “ Rem, nitatur vel Autoritate Massoretharum, vel ve-
 “ teribus versionibus, vel eorum conjecturis; necesse est
 “ eos” [i. e. the Christian Writers] “ non minùs fluc-
 “ tuare ac cæteros Interpretes. Massorethæ enim—*Menda*
 “ *sui Codicis consecrârunt.*” The preceding Part of the Ci-
 tation represents the *Language* itself as hardly intelligible:
 but the latter is such an home Thrust at the *Scriptures*, as,
 I am apt to think, never fell from the Pen of any other
 Writer that call’d himself a Christian. Presently after,
 he tells us, that the Samaritan Pentateuch is preferable to
 the Hebrew; as being free from many smaller Blunders,
 with which the latter “ passim, every where,” abounds.
 He ranks it among Rabbinical Conjectures, to suppose
 “ Codicem hodiernum carere mendis, [&] Linguam
 “ Hebraicam perfectissimam esse.” Page 126, he falls
 foul on *Grammars* and *Lexicons*: as Things in which very
 little Confidence can be repos’d: adding, by Way of
 Crown to all the rest, “ Itaque fatendum est, eum conari
 “ *ἡ δὲ περὶ αὐτῶν μέγα κῶμα θαλάσσης*, qui sperat se, subsidiis
 “ memoratis”

“memoratis” [namely, the *Hebrew Scripture* itself; all *Commentators*, whether Jewish or Christian; and all *Grammars*, *Lexicons*, &c.] “adjutum, mediocrem adepturum” “cognitionem Linguæ Hebraicæ.” If so, farewell to all Knowledge, not only of the Hebrew, but of every dead Language whatever. Even Lexicons and Grammars are not to be trusted. But is not this the very Quintessence of Scepticism? And should not *such* a Critic, with all his Pomp of Literature, be *bis’d* out of the learned World? I mean, so far as he endeavors to sap the Foundation of Learning itself, and (which will always, in some Measure, stand or fall with it) sound Religion? Yet this is the Writer, whose *theological* Works (which I never desire to see) were so strenuously recommended to me, some Years ago, by my Friend, the present Bishop of Clogher!

Friday, 18. Rode to *Honiton*; when I bought Whitty’s Sermons, the excellent Professor Walæus’s Works, and two Volumes of the Cripplegate Lectures. In the Evening, on my Return to Fen-Ottery, had some short but sweet Rays of Comfort from above.

Saturday, 19. Was afflicted with Wanderings in private Prayer. Lord, melt down my icy Heart, and grant me to wait upon Thee *αδιασπαστος*. O when, to use the Language of the seraphic Mr Hervey, will my Devotions be no longer “like the *Motes*, which fluctuate to and fro in the Air, “without any vigorous Impulse or certain Aim; but “like the *Arrow*, which springs from the strained Bow, “and, quick as Lightning, flys to the Mark!” My God, I want the *δενσις ενεργημενη*, the *inwrought Prayer* (as Mr Henry justly translates *James* v. 16.), the Prayer of the Heart, wrought in the Soul by the Holy Ghost.

Sunday, 20. Was indispos’d, the former Part of the Day. Read Prayers and Preach’d, in the Morning, but languidly. In the Afternoon, God renew’d my Strength: and I read Prayers and preach’d, at *Harpford*, with much Freedom of Soul, to an exceeding large Congregation. O the

the Difference, the inexpressible Difference, between enjoying God's Presence, and pining in His Absence! This Day, my Soul has been like a Chariot without Wheels; and, afterwards, mounted as on Eagles Wings. Blessed be God, for tempering Distress with Joy! too much of the *former* might weigh me quite down; too much of the *latter*, might exalt me above Measure. 'Tis wisely and kindly done, O God, to give me a Taste of Both.

Monday, 21. In the Morning, marry'd John Court and Susannah Carter, at Harpford. On my Return hither, spent the after Part of the Day, reading the late Mr Whitty's Sermons; not without some sensible Comfort and Joy in the Holy Ghost: yet, evangelical as the Matter of these Discourses is, the Style in which they are written will not suffer me to think that the worthy Author himself ever intended them for Publication. 'Tis Pity, but the Editor had first let them pass under the File of some able Friend. Nevertheless, the Inaccuracys of Composition are greatly over-balanc'd by the sweet Savor of that precious Name and adorable Grace, which, to the believing Soul, are as Ointment poured forth.

Tuesday, 22. All Day within. The former Part of it, I was considerably out of Order: and experienc'd something of what it is to have a Body without Health, and a Soul without Comfort. But, while I was musing, the Fire kindled: and the Light of God's Countenance shone within. I found a particular Blessing, in reading Mr Mayo's Sermon (Morning Exercises, Vol. IV. Sermon IV.) on our "Deliverance by Christ from the Fear of Death," *Heb. ii. 15.* Several Things, in that choice Discourse, struck me much; among the rest, the Observations that follow: "The Apostle says, *1 Thess. iv. 14.* that Jesus *dy'd*; but that the Saints *sleep* in Him: the Reason, why the Phrase is vary'd, is, because *He* sustain'd Death with all it's Terrors, that so it might become a calm and quiet Sleep to the Saints."—"Satan desir'd to have Peter, that he might sift him as Wheat;

“Wheat: and with *what* did he sift and shake him?
 “Why, it was with the Fear of Death. Peter was
 “afraid they would deal with him, as they were dealing
 “with his Master. It was his slavish Fear of Death,
 “that made him deny Christ: but anon, he recover’d
 “himself, and got above this Fear: how came this
 “about? ’Twas by Means of Faith. Christ had pray’d
 “for him, that his Faith should not fail. It may be
 “said of those, who are fearfull of Death, that they are
 “of little Faith.” — “’Tis usual with God to give
 “His People some Clusters of the Grapes of Canaan,
 “here in the Wilderness: to give them some *Drops* of
 “that new Wine, which they shall drink in the King-
 “dom of their Father. This sets them a longing, to
 “have their Fill thereof: even as the *Gauls*, when they
 “had tasted the Wines of *Italy*, were not satisfy’d to
 “have those Wines brought to them, but would go to
 “possess the Land where the Vines grew.”

In the Afternoon, my Indisposition was, in great
 Measure, remov’d. Surely, the shedding abroad of Di-
 vine Love in the Heart, and a good Hope through Grace,
 frequently conduce as much to the Health of the Body,
 as to Health of Soul. This is not the first Time I have
 found it so.

Thursday, 24. My Faith was weak, and my Comfort
 small, this whole Day; especially in the Evening. Yet,
 this is my Rock of Dependence, that the Foundation of
 the Lord standeth sure; His Love is unchangeable; His
 Purpose according to Election cannot be overthrown; His
 Covenant is from everlasting to everlasting; and He gird-
 eth me when I know it not.

Friday, 25. Read Prayers, preach’d, and administer’d
 the Holy Sacrament, here at *Fen-Ottery*, in the Morning.
 —Farmer *T*——*e* (whom I happen’d to meet at Miktam,
 no longer ago than last Wednesday Evening, so drunk
 that he could hardly sit on his Horse) presented himself
 at the Lord’s Table, with the rest of the Communicants:
 but

but I past him by; not daring to administer the Symbols of my Savior's Body and Blood to one who had lately crucify'd Him afresh, and had given no Proof of Repentance. He appear'd surpriz'd and abash'd. Lord, make this Denial of the outward visible Sign, a Means of inward and spiritual Grace to his Soul!—In the Afternoon, read Prayers and preach'd to a very large Congregation at Harpford. Drank Tea at Farmer Carter's. Spent Part of the Evening, at Mr Leigh's, at Hayne. From thence, return'd home, to Fen-Ottery.—A Day of most intense Cold.

I would observe, that I have, through the Blessing of God, been perfectly well through this whole Day, both as to Health, Strength, and Spirits; and gone through my Church Dutys with the utmost Ease, Freedom, and Pleasure, yet I have experienc'd *nothing* of that spiritual Comfort and Joy, which I sometimes do. A Demonstration this, that they are prodigiously wide of the Mark, who think that what Believers know to be the Joys of the Holy Ghost, are, in fact, no other than certain pleasing Sensations, arising from a brisk Circulation of the Blood, and a lively Flow of the animal Spirits. In this Light, the Consolations of God are consider'd by those who never experienc'd them. But if what the Regenerate declare to be the Sweetness of Divine Fellowship, is, in Reality, no more than, what the cold Formalist imagines, the mere Result *ενεξίας συμπάσης*; it would follow, that every Person, when in full Health and Spirits, actually enjoys that inward Complacency and Sweetness. But this is very far from being the Case. I myself am a Witness, that spiritual Comforts are sometimes highest, when bodily Health, Strength, and Spirits are at the lowest; and when bodily Health, Strength, and Spirits are at the highest, spiritual Comforts are sometimes at the lowest; nay, clear gone, and totally absent. Whence I conclude, that the sensible Effusion of Divine Love in the Soul, is superior to, independent of, and distinct from, bodily
Health,

Health, Strength, and Spirits. *These* may be, where *that* is not; and *vice versâ*.

At Night, in my Chamber, God was with me in my private waiting upon Him; and I could, indeed, say, from an Heart-felt Sense of His Love, that it is good for me to draw nigh unto the Lord. Thy Visitation, sweet Jesus, is the Life and Joy of my Spirit.

Saturday, 26. Gave Dr Gill's Tract on *Justification*, another Reading: not without much Edification and Comfort. I do think, that this great Man's Arguments for the proper *Eternity* of this Blessing, *ex Parte Dei*, are unanswerable. Glory be to Thee, O Lord, for my Sense of special Interest in Thy everlasting Love! Were all the Treasures of ten Thousand Worlds display'd to my View, the *Sight* of them, the *mere* Sight, would not make me the richer nor the happier: 'tis the Knowledge of *peculiar Property* in any Blessing, that felicitates the Soul. In *this* the Comfort lyes. And, Thanks to Divine Grace, I can look upon *all* the unsearchable Riches of Christ, as *my own*. Lord, increase my Faith, and add to my Thankfulness, more and more.

Sunday, 27. In the Morning, read Prayers and preach'd, at Harpford; to a Congregation tolerably large, and very attentive. Afterwards, administer'd the Lord's Supper, to some who appear'd truly devout Communicants. It was indeed an Ordinance of Love to my own Soul. I experienc'd the Favor and Presence of God. I sat under His Shadow with great Delight, and His Fruit was pleasant to my Taste.

In the Afternoon, read Prayers, and preach'd, with great Liberty and Enlargement of Mind, here at Fen-Ottery. My Subject was *Acts* xiii. 39. The Sermon itself (excepting a few Additions here and there) was what I had formerly wrote in Ireland, in the Year 1760, a little before I quitted College. I can never be sufficiently thankfull, that my Religious Principles were all fix'd, long before I ever enter'd into Orders. Through the
good

good Hand of my God upon me, I sat out in the Ministry with clear Gospel-Light from the first: a Blessing not vouchsaf'd to every one. Many an evangelical Minister has found himself oblig'd to retract and unsay what he had taught before in the Days of his Ignorance. Lord, how is it that I have been so signally favor'd of Thee! O keep me, to the End, stedfast in thy Truths. Let me but go on experimentally and sensibly to know Thee; and then it will be *absolutely impossible* for me to depart from the precious Doctrines of Grace; my early Insight into which, I look upon as one of the distinguishing Blessings of my Life.

In the Evening, receiv'd a Letter from Mr *Andrew Lacam*, of London; wherein he gives me this Account of his late Sister, Mrs Carter, who dy'd last Month: "She had, for some Time, left the Fountain of Living Waters. I had two different Conferences with her during her Illness. I assur'd her, that I did not come to lord it over her; but, in Love to her Soul, put the Question, How stand Matters between God and you? Her Attestation was, with Sighs and Tears, as follows: "I am truly sensible, that I have run away from God; and it is my Heart's Burthen. But it is written in God's Word, Whoso cometh unto Me, I will in no wise cast out. I will, therefore, upon His Promise, venture to *cast my Soul, without Reserve, upon Jesus Christ*: and there I am sure I can never perish. Upon this, we went to Prayer," &c.

I could not forbear answering my Friend's Letter, almost as soon as I received it; and, among other Things, observ'd to him as follows:

"The Account you give of Dear Mrs Carter's Decease, is a Ground for Hope in Israel concerning her. "'Tis a great and blessed Thing, when we are enabled to cast ourselves on the Promises. It cannot possibly be done, without Faith: and he, that believeth, shall be saved. Ador'd be the free Grace of God, which, I
"trust,

Health, Strength, and Spirits. *These* may be, where *that* is not; and *vice versâ*.

At Night, in my Chamber, God was with me in my private waiting upon Him; and I could, indeed, say, from an Heart-felt Sense of His Love, that it is good for me to draw nigh unto the Lord. Thy Visitation, sweet Jesus, is the Life and Joy of my Spirit.

Saturday, 26. Gave Dr Gill's Tract on *Justification*, another Reading: not without much Edification and Comfort. I do think, that this great Man's Arguments for the proper *Eternity* of this Blessing, *ex Parte Dei*, are unanswerable. Glory be to Thee, O Lord, for my Sense of special Interest in Thy everlasting Love! Were all the Treasures of ten Thousand Worlds display'd to my View, the *Sight* of them, the *mere* Sight, would not make me the richer nor the happier: 'tis the Knowledge of *peculiar Property* in any Blessing, that felicitates the Soul. In *this* the Comfort lyes. And, Thanks to Divine Grace, I can look upon *all* the unsearchable Riches of Christ, as *my own*. Lord, increase my Faith, and add to my Thankfulness, more and more.

Sunday, 27. In the Morning, read Prayers and preach'd, at Harpford; to a Congregation tolerably large, and very attentive. Afterwards, administer'd the Lord's Supper, to some who appear'd truly devout Communicants. It was indeed an Ordinance of Love to my own Soul. I experienc'd the Favor and Presence of God. I sat under His Shadow with great Delight, and His Fruit was pleasant to my Taste.

In the Afternoon, read Prayers, and preach'd, with great Liberty and Enlargement of Mind, here at Fen-Ottery. My Subject was *Acts* xiii. 39. The Sermon itself (excepting a few Additions here and there) was what I had formerly wrote in Ireland, in the Year 1760, a little before I quitted College. I can never be sufficiently thankfull, that my Religious Principles were all fix'd, long before I ever enter'd into Orders. Through the
good

good Hand of my God upon me, I sat out in the Ministry with clear Gospel-Light from the first: a Blessing not vouchsaf'd to every one. Many an evangelical Minister has found himself oblig'd to retract and unsay what he had taught before in the Days of his Ignorance. Lord, how is it that I have been so signally favor'd of Thee! O keep me, to the End, stedfast in thy Truths. Let me but go on experimentally and sensibly to know Thee; and then it will be *absolutely impossible* for me to depart from the precious Doctrines of Grace; my early Insight into which, I look upon as one of the distinguishing Blessings of my Life.

In the Evening, receiv'd a Letter from Mr *Andrew Lacam*, of London; wherein he gives me this Account of his late Sister, Mrs Carter, who dy'd last Month: "She had, for some Time, left the Fountain of Living Waters. I had two different Conferences with her during her Illness. I assur'd her, that I did not come to lord it over her; but, in Love to her Soul, put the Question, How stand Matters between God and you? Her Attestation was, with Sighs and Tears, as follows: "I am truly sensible, that I have run away from God; and it is my Heart's Burthen. But it is written in God's Word, Whoso cometh unto Me, I will in no wise cast out. I will, therefore, upon His Promise, venture to *cast my Soul, without Reserve, upon Jesus Christ*: and there I am sure I can never perish. Upon this, we went to Prayer," &c.

I could not forbear answering my Friend's Letter, almost as soon as I received it; and, among other Things, observ'd to him as follows:

"The Account you give of Dear Mrs Carter's Decease, is a Ground for Hope in Israel concerning her. 'Tis a great and blessed Thing, when we are enabled to cast ourselves on the Promises. It cannot possibly be done, without Faith: and he, that believeth, shall be saved. Ador'd be the free Grace of God, which, I trust,

“ trust, heal’d the Backslidings of your Sister, and
 “ brought her again within the Bond of the Covenant.
 “ His Spirit alone can drive the Ploughshare of peniten-
 “ tial Conviction through a Sinner’s Heart; and give us to
 “ mourn at the spiritual Sight of *Him* whom our Sins have
 “ pierc’d. The Lord give us to mourn more and more,
 “ ’till we have mourn’d away our Unbelief, our Careless-
 “ ness, and Hardness of Heart! The Soul, I verily
 “ believe, is never safer, than when, with returning
 “ Mary, we stand at the Feet of Christ, behind Him,
 “ weeping. I read lately of a Minister in the last Cen-
 “ tury, whose departing Words were, *A broken and a*
 “ *contrite Heart, O God, thou wilt not despise.* Nor can
 “ I think such a State to be at all inferior, in Point of
 “ real Safety, to that of a good Man who dy’d a few
 “ Years ago in London, with these triumphant Words
 “ in his Mouth, *Now, Angels, do your Office.* Of some,
 “ it is written, “ They shall come with Weeping,
 “ and with Supplications will I lead them:” while
 “ others of the Lord’s People enter the Haven of ever-
 “ lasting Life, as it were, with full Sails and flying Co-
 “ lours; they “ return with singing unto Zion.” But
 “ this is our Comfort, that of All whom the Father gave
 “ to Christ, He will not lose one. However the Joy of
 “ Faith may decline, the Grace itself shall never totally
 “ fail; having, for it’s Security, the Father’s Covenant-
 “ Love, which is from everlasting to everlasting; the
 “ blessed Mediator’s Intercession, which is perpetual and
 “ all-prevailing; and the Faithfulness of the Holy
 “ Ghost, who, when once given, is a Fountain of living
 “ Water, springing up in the Believer’s Heart to Life
 “ eternal. May He, in all His Plenitude of saving
 “ Grace and heavenly Love, descend upon our Souls as
 “ Dew, and make us glad with the Light of His Coun-
 “ tenance! — When I consider the Goodness of God
 “ to me the Chief of Sinners, I am astonish’d at the Cold-
 “ ness of my Gratitude and the Smallness of my Love.
 Yet,

“ Yet, little and cold as it is, even That is His Gift,
 “ and the Work of His Spirit. An Earnest, I cannot
 “ doubt, of more and greater. The Lord Jesus in-
 “ crease the Spark to a Flame, and make the little one
 “ become a Thousand! — My Health, after which you
 “ are so kind as to enquire, was never better. And,
 “ which is greater still, I often experience the Peace
 “ that passeth all Understanding, and the Joy that is
 “ unspeakable and full of Glory. Not that I am always
 “ upon the Mount. There are Seasons, in which my
 “ Lord is “ as one that hideth Himself.” But He *only*
 “ hides Himself. He never *forsakes* the Sinner He has
 “ lov’d. And, blessed be His Name, He has engag’d
 “ that the Regenerate Soul shall never totally forsake
 “ *Him*: else, there would never be a Saint in Heaven.—
 “ I rejoice to hear of Mrs *W.*’s temporal Welfare; and
 “ pray God to make her, spiritually, such as He would
 “ have her to be. She and I have much Chaff, to be
 “ burnt up; much Tin, to be consum’d: may the Blood
 “ of the Lamb be upon us Both, for Pardon; and the
 “ sacred Spirit be to us as a refining Fire, for Sanctifi-
 “ cation. If you write to her, do present the Captain
 “ and her with my Christian Respects: and let her know,
 “ from me, that except she comes to Christ, *as a poor*
 “ *Sinner*, with the Halter of Self-abasement round her
 “ Neck, and the empty Vessel of Faith in her Hand; as
 “ a condemn’d Criminal, who has nothing to plead, and
 “ as an Insolvent Debtor, who has nothing to pay; she
 “ is stout-hearted, and far from Righteousness. The
 “ Way to be fill’d with the Fullness of God, is to bring
 “ no Money in our Sack’s Mouth. — If you see my old
 “ Friend, Mr *I.* tell him, that he will not be able to
 “ find any Rest for the Sole of his Foot, ’till he returns
 “ to the Doctrines of Grace, and flys back to the Ark
 “ of God’s Election.”

Tuesday, 29. At Night, before I betook myself to
 Rest, I was enabled to act Faith very strongly on the
 S Promises,

Promises. 'Twas as if I had held a Conversation with God. He assur'd me of His Faithfullness, and I trusted Him. 'Twas whisper'd to my Soul, "Thou shalt find Me faithfull:" My Soul answer'd, "Lord, I believe it: I take Thee at Thy Word." This, I am certain, was more than Fancy. 'Twas too sweet, too clear, and too powerfull, to be the Daughter of Imagination. There was a *nescio quid Divini*, attended with Joy unspeakable, as much superior to all the Sensations excited by earthly Comforts, as the Heavens are higher than the Earth. Besides, in my Experiences of this Kind, when under the immediate Light of God's Presence within, my Soul is, in great Measure, *passive*; and lyes open to the Beams of the Sun of Righteousness. The *Acts* of Faith, Love, and spiritual Aspiration, are subsequent to, and occasion'd by, this unutterable Reception of Divine Influence. I bless my God, I know His inward Voice; the still, small Whisper of His good Spirit: and can distinguish it from every other Suggestion whatever. Lord, evermore give me this Bread to eat, which the World knoweth not of!

Wednesday, 30. Held my Tythe Dinner at Harpford. The greater Part of both Parishes attended: they seem'd greatly satisfy'd; and I had as much Reason to be satisfy'd with them. Busy as I was myself, in receiving my Dues; and numerous as the Company was; Mr Powell, of Ottery (who made one), and myself, had several Opportunities of conversing on the best Subjects: particularly the Decrees of God, and the spiritual Impotence of Man's Will.

Paid Farmer Carter for four Bushels of Wheat, to be distributed among the Poor, as follows: *John Churchill, Robert Bishop, Henry Wilson, James Bedford, jun. Joseph Westcott, John Way, Sarah Hare, John Churchill, of Southertown; Charles Redwood, Patience Hall, William Perry, William May, jun. Elias Tews, Richard Haddon,*
and

and *Richard House*, one Peck each ; and Half a Peck each, to *Elizabeth Critchard*, and *William May*, sen.

Before I went to Bed, God gave me such Sense of His Love as came but little short of full Assurance. Who am I, O Lord? The weakest, and the vilest, of all Thy called ones: not only the least of Saints, but the chief of Sinners. But though a Sinner, yet sanctify'd in Part, by the Holy Ghost given unto me. I should wrong the Work of His Grace upon my Heart, was I to deny my Regeneration: but, Lord, I wish for a nearer Conformity to Thy Image. My Short-comings and my Mis-doings; my Unbelief and Want of Love; would sink me into the nethermost Hell, was not Jesus my Righteousness and my Redemption. There is no Sin which I should not commit, was not Jesus; by the Power of His Spirit, my Sanctification. O when shall I resemble Him quite, and have all the Mind that was in Him? When I see Him Face to Face: which God will hasten in His Time.

Thursday, 31. All Day within, reading. The Thought of how many Acquaintances I have lost by Death, within the Course of this Year, dwelt with great Weight upon my Mind. The following Persons are some of them: Rev. Mr *Piers*, (Rector of Killishee, in Ireland); Sir *Robert Long*; Lord *Tavistock*; Rev. Mr *William Anderson*; Mr *Davis*, of Hatton-Garden; my Aunt *Bate*, at Deptford; Arch-deacon *Potter*; Mrs *Cox*; Mrs *Carter*; Mr *Warner*; Mr *Benjamin Jones*; Mrs *Weare*; Mr *Powell*, jun. of Dublin: Mr *Unwin*. And yet I am spar'd! Lord, may it be for Good, and not for Evil! There are, that I know of, but two Things worth living for; 1. To further the Cause of God, and thereby glorify Him before the World: 2. To do Good to the Souls and Bodys of Men.

Upon a Review of the past Year, I desire to confess, that my *Unfruitfulness* has been exceeding great: my *Sins* still greater: and God's *Mercys*, greater than both. 'Tis now between Eleven and Twelve at Night: nor can

I conclude the Year more suitably to the present Frame of my own Mind, than with the following Verse from one of my Hymns ; which expresses both my *Sense* of past, and my humble *Dependence* on Divine Goodness for future Favors :

Kind Author, and Ground, of my Hope,
Thee, thee for my God I avow ;
My glad Ebenezer set up,
And own Thou hast helpt me 'till now :
I muse on the Years that are past,
Wherein my Defence Thou hast prov'd ;
Nor wilt Thou abandon at last
A Sinner so signally lov'd.

Saturday, January 2, 1768. In the Afternoon, call'd on William Perry, of Southertown. Our Discourse happen'd to take a serious Turn. Among other Subjects, we spoke concerning the Divinity of the ever blessed Son of God. I could scarce help smiling, at the same Time that I heartily applauded the honest Zeal of my well-meaning Parishioner : " Let any Man," said he, " but
" search the Scriptures, and if he does not find that
" Christ, as a Divine Person, subsisted, not only previ-
" ous to His Birth of the Virgin Mary, but from ever-
" lasting, *I'll lose my Head.*" This brought to my Mind that just Observation of the late excellent Mr Hervey ; who, speaking of Christ's Atonement, says ; " Ask any
" of your serious Tenants, what Ideas arise in *their*
" Minds, upon a Perusal of the foremention'd Texts ? I
" dare venture that, artless and unimprov'd as their
" Understandings are, they will not *hesitate* for an Answer.
" They will neither complain of Obscurity, nor ask the
" Assistance of Learning : but will *immediately* discern,
" in all these Passages, a gracious Redeemer suffering in
" their Stead ; and by His bitter, but expiatory Passion,
" procuring the Pardon of their Sins. Nay, farther, as
" they are not accustomed to the Finesses of Criticism, I
" appre-

“ apprehend they will be at a Loss to conceive how ’tis
 “ *possible* to understand such Passages in *any other* Sense.”

Sunday, 3. Read Prayers and preach’d, in the Morning, here at Fen-Ottery; and, in the Afternoon, at Harpford, to a very large Congregation, considering the Quantity of Snow that lyes on the Ground, and the Intenfeness of the Frost, which render it almost equally unsafe to walk or ride. I open’d the Ministrations of this Year, with that gratefull Acknowledgement of the Apostle, *1 Cor. xv. 10.* “ By the Grace of God I am
 “ what I am :” which was my Thesis, both Parts of the Day. My Liberty, both of Spirit and Utterance, was very great in the Afternoon. Looking on my Watch, I was surpriz’d to find that I had detain’d my dear People three Quarters of an Hour: And yet, when I concluded, they seem’d unwilling to rise from their Seats; notwithstanding the unusual Intenfeness of the Cold. Lord of Hosts, who hast all Hearts in Thy Hand, work in my Hearers both to be, to will, and to do, of Thy good Pleasure!

This dreadfully-severe Weather continuing, I order’d two more Bushels of Wheat to be distributed as follows: to ——— *Hooper, James Blackmore, John Sanford, Elizabeth Woodrow, Grace Mitchell, and Martha Ham,* one Peck each; and to *John Trimlett,* two Pecks.

Saturday, 9. This Evening, I felt unusual Diffidence in myself, about the Performance of To-morrow’s Duty. Free (blessed be God) from Fightings without, I yet had Fears within. I besought the Lord to manifest His Strength in my Weakness: and these precious Words were return’d, with unutterable Power and Sweetness, to my Soul, “ Trust in the Lord JEHOVAH, for in Him
 “ is everlasting Strength.” I was instantly enabled to cast myself, with perfect Acquiescence, on the Message from Heaven: which, though deliver’d as an Exhortation, is, in Effect, a most glorious and comfortable Promise. My Doubts ceas’d; my Mis-givings vanish’d away;

and I was assur'd that God would certainly give me a Supply of Sabbath-day Strength for a Sabbath-day's Work.

Sunday, 10. Found God faithfull to His Word. Great was my Strength, both Morning and Afternoon; nor less the Liveliness of my Soul in preaching.

Receiv'd a Letter from my honor'd Mother. The same Person, who brought it, brought me likewise two London Newspapers; which I hope to read To-morrow; but dare not do on God's Day. After Evening Service, visited and pray'd with *William May*, sen. His Cry was, "What shall I do to be saved?" But I could not, on close Conversation with him, discover the least Sign of evangelical Repentance. He neither sees the Vileness of his Heart, nor knows his Need of Christ. Lord, bless what I was enabled to speak, and do that Work upon his Soul, which Man cannot! One of the most difficult and discouraging Parts of the Ministry, I have long found, is, visiting the ignorant and unawaken'd Sick. But nothing is too hard for God. He, whose Grace, wrought on *me*, is *able* to work on the Sinner I have been with To-day; and *will* assuredly, if his Name is in the Book of Life. Amidst all our Discouragements, in ministering to others; and amidst all our Doubts, respecting ourselves; there is yet a Foundation, both sure and steadfast, even the Rock of God's Eternal Election. Was it not for this, how would my Hands hang down! and what Hope could I have for myself or others? But this sets all to Rights. The unchangeable JEHOVAH knows His own People by Name, and will, at the appointed Season, lead them, out of a State of Nature, into a State of Grace, by effectual Vocation: for "whom He did "prædestinate, them He also called" This is all my Salvation, and all my Desire: the Ground of the former, and the Object of the latter.—At Night, God was very gracious to me, in secret Prayer. Great was my Joy in the Lord; sweet my Communion, and free my Access.

O that

O that I had but something to render Him for all His Benefits!—Just before I went to Bed, that blessed Promise was whisper'd powerfully to my Soul, and sensibly seal'd upon my Heart, "I will never leave thee, nor forsake thee." Amen, Lord Jesus.

Tuesday, 12. In the Afternoon, read Dr Calamy's Account of the Ejected Ministers. What a Blow to vital Religion, to the Protestant Interest in general, and to the Church of England herself, was the fatal Extinguishment of so many burning and shining Lights! But they are now where the Wicked cease from Troubling, and where the Weary are at Rest.

Thursday, 14. Was greatly edify'd and comforted in reading Mr Lee's choice Sermon on "Secret Prayer," from *Matth. vi. 6.* in the Supplement to the Morning Exercise at Cripplegate; Sermon 14. How sweet are the following Remarks, among many others! "At the great Day, secret Prayers shall have open and public Answers."

"We halt, like Jacob, both in and after our strongest Wrestlings.

"I may term secret Prayer, *The invisible Light of the Soul into the Bosom of God.* Out of this heavenly Closet rises Jacob's Ladder, whose Rounds are all of Light: it's Foot stands upon the Basis of the Covenant in thy Heart; it's Top reaches the Throne of Grace.

"A weeping Countenance, and a wounded Spirit, are most beautifull Prospects to the Eye of Heaven; when a broken Heart pours out repenting Tears, like Streams from the Rock, smitten by the Rod of Moses's Law in the Hand of a Mediator.

"'Twas an ingenious Passage of Chrysostom, concerning the Woman of Canaan, φιλοσοφεῖ ἡ γυνή, the poor distressed Creature was turn'd an acute Philosopher with Christ, and disputed the Mercy from Him. O 'tis a blessed Thing to attain to this *heavenly Philosophy of Prayer*, and to argue Blessings out of the Hand of God.

“ God. The Soul, like Jacob, does *in Arenam descendere*,
 “ enter the Lifts with Omnipotency, and, by holy Force,
 “ obtain the Blessing.

“ When the sweet Incense of Christ's Prayer ascends
 “ before the Father, our Pray'rs become sweet and
 “ amiable, and cause a Savor of Rest with God. This
 “ I take to be one Reason why the Prevalency of Prayer
 “ is so often assign'd to the Time of the *Evening Sacrifice*;
 “ as pointing at the *Death of Christ*, which was about the
 “ *ninth Hour* of the Day, near the *Time of the Evening*
 “ *Oblation*. Hence Abraham's Sacrifice receiv'd a gracious
 “ Answer; being offered *about the going down of the Sun*:
 “ Isaac went out to pray *at Eventide*: Elijah, at Mount
 “ Carmel, pray'd and offer'd at the *Time of the Evening*
 “ *Sacrifice*: Ezra fell on his Knees, and spread out his
 “ Hands, *at the Evening Sacrifice*: David begs that his
 “ Prayer might avail, by the Power of the *Evening*
 “ *Sacrifice*: Daniel, in Prayer, was touch'd by the
 “ Angel, *about the Time of the Evening Oblation*. All, to
 “ show the Prevalency of our Access to the Throne of
 “ Grace, by the powerfull Merit of Christ's Intercession,
 “ who was *The acceptable Evening Sacrifice*.

“ The holy Motions upon the Hearts of Saints, in
 “ Prayer, are the Fruits of God's unchangeable Decrees
 “ of Love to them, and the appointed Ushers of Mercy:
 “ He graciously determines to give a praying, arguing,
 “ warm, affectionate Frame, as the *Prodromus*, or Fore-
 “ runner of some decreed Mercy.

“ Prayer is that intelligible Chain, that draws the
 “ Soul up to God, and draws Mercy down to us; or
 “ like the Cable, which draws the Ship to Land, though
 “ the Shore itself remain immovable:” intimating, that
 the Saints do not pray, with a View to make God, who is
 unchangeable, reverse any of His Decrees; but, 1. To
 draw their own Souls into near Communion with Him;
 and, 2. As one appointed Means, in and through which
 God

God is pleas'd to bestow the Blessings to which His People are prædestinated. The excellent Man goes on :

“ We must gradually be acquainted with all the
 “ Three [Persons of the Trinity] : first, with the Spirit;
 “ then, with Christ ; and, last, with the Father. First,
 “ God sends the Spirit of His Son into our Hearts ; and
 “ then, through the Son, we cry, Abba, Father. The
 “ Father chose us in Christ ; and sends His Spirit to
 “ draw us to Christ ; and, by Christ, to Himself. Have
 “ ye this Access to God, by the Spirit ? *Bosom-Communion flows from Bosom-Affection.*

“ A godly Man prays in *finding Seasons*. There are
 “ special Seasons of drawing nigh to God ; when He
 “ draws nigh to us : when the Beloved looks forth at
 “ the Window, and shews Himself through the Lattice,
 “ *Cant. ii. 9.* That's a Time of Grace, when He
 “ knocks at the Door of thy Heart, by His Spirit. Mo-
 “ tions of the Heart [toward Christ] are like the Doves
 “ of the East, sent with Letters about their Necks. It
 “ was said of Bernard, *Ex Motu Cordis, Spiritus sancti*
 “ *Præsentiam agnoscebat* ; he knew when the Holy Spirit
 “ was present with Him, by the Motion of his Heart.

“ When thou canst discern the Print of *the Broad Seal*
 “ *of the Covenant* upon thy Heart ; and *the Privy Seal of*
 “ *the Spirit* upon thy Prayers ; and canst look upon the
 “ Son in a sacerdotal Relation to thee ; thou mayst come
 “ boldly, &c.

“ As Gerson says, *Sequitur lacrymosa Devotio flante*
 “ *Spiritu Sancto* : Devout Tears drop down from the
 “ Spirit's Influence : Melting Supplications follow the
 “ Holy Spirit's gracious Infusions.

“ As the Seaman, when he has set Sail, goes to the
 “ Helm and the Compass, and sits still, and observes the
 “ Sun, or the Polar Star, and how the Ship works, and
 “ whether the Land-marks form themselves aright ac-
 “ cording to his Chart ; so do you, when you have been
 “ at Prayer : mark your Ship, how it makes the Port ;
 and

“ and what rich Goods are laden back again from Heaven. Most People lose their Prayers, in the Mist and Fog of Non-observation.

“ David gave himself to Prayer; in the Hebrew, 'tis, *But I Prayer*: a Christian is all over Prayer; he prays at rising, at lying down, and as he walks: like a prime Favorite at Court, who has the Key to the Privy Stairs, and can wake his Prince by Night.

“ We find David at Prayer in the Morning; and our blessed Lord, early in the Morning, before Day. Chrysostom advises, Νίψον, προ τε σωματις, τεν ψυχην: *wash thy Soul, before thou wasthest thy Body.*” A Direction which I trust to observe inviolably, from this Day forward; during my Pilgrimage below.

The good Man observes, Page 292, that such, as are truly converted, have no need to pray by a prescrib'd Form: “ they have the Spirit of God to assist and enable them; and *they need not drink of another's Bucket, who have the Fountain.*” This certainly holds good, for the most Part at least, with regard to *secret* Prayer: but not always, I apprehend, in *open* Devotions, whether of a *public* or a *domestic* Kind. *Grace* and *Gifts* don't always go together. A Person may have *true* Grace, and *great* Grace, without *Gifts*: and may, on the other Hand, have shining *Gifts*, without a Spark of real *Grace*; witness the Parable of the Talents. All Prayer, is *formal*, in the worst Sense, which does not ascend from the Heart, by the Holy Ghost: and all Prayer is *spiritual*, which does; be it prescrib'd, or extemporary. Mr Lee adds, p. 296,

“ God hath declar'd Himself graciously pleas'd with *secret* Prayer, so as to send an Angel into Daniel's Chamber; and he was weary with flying, *volans in Lassitudine*, he moved so swiftly; as the original Text expresses it; *Dan. ix. 21.* מַעֲרָא בְּיָמָיו. What an high Expression [and strong Figure] is this! Even *Angels* are represented as *weary* with hasty Flights to
“ bring

“ bring Saints their Answers ! Of what great Account
 “ does the Lord esteem His praying People, that Angels
 “ are exprest to be tir’d in bringing Tidings of Mercy !”

Sunday, 17. God gave me Strength to go through the public Dutys of the Day in a comfortable and becoming Manner. In the Morning, read Prayers, and preach’d, here at *Fen-Ottery*, to a large Congregation; and, in the Afternoon, at *Harpford*, to an exceding numerous one. Baptiz’d a Daughter of Farmer John Carter’s. Between Morning and Afternoon Service, read the First Epistle to the Theffalonians in the Greek. In the Evening, read the Cripplegate Lectures. Though my Joy in the Lord has not been great To-day, yet this has been a profitable Sabbath to my own Soul : O God, make it so to the attentive People who sat under my unworthy Ministry !

Friday, 22. In the Morning, rode to *Exeter*, by Appointment, to meet Mr *Luce*. Put up at the Swan. Bought Cave’s *Historia Literaria*, Brooks’s *Dispensatory*, and Erskine’s *Sermons*, in three Volumes. At Night, I spent three or four Hours, reading Erskine’s *Sermons*; particularly the following ones : “ The rent Vail of the
 “ Temple ;”—“ The Harmony of Divine Attributes ;”—
 —“ The Believer exalted in imputed Righteousness ;”—
 and, “ Faith’s Plea upon God’s Word and Covenant.” The Reading of these sweet Discourses was wonderfully blest to my Soul. Great was my Rejoicing and Triumph in Christ. The Lord was with me of a Truth, and His gracious Visitation reviv’d my Spirit. One Moment’s Communion with Christ, one Moment’s Sense of Union with Him, one Moment’s View of Interest in Him, is ineffable, inestimable !

Saturday, 23. Continu’d at *Exeter*, ’till the Afternoon. Before Dinner, Mr *Luce* and I made a formal Resignation of our respective Livings, before Mr *Geare* and two other Witnesses. Having sign’d and seal’d the Instruments of Resignation, we left them with Mr *Geare*, to be transmitted to the Bishop. Prosper Thou the Work of our
 Hands

Hands upon us, yea prosper Thou our handy Work, Supreme Disposer of all Things! May Thy glorious Majesty, and Thy gracious Blessing, be upon us, for Thy Mercy's Sake in Jesus Christ! Amen.

After Dinner, left *Exeter*, and return'd to *Fen-Ottery*. The Ride was far from a comfortable one. Hail, Rain, or Snow, almost the whole Way.

I think, this has been the most remarkable Day, in Point of Weather, I ever knew. Between the Time of my rising in the Morning, and returning home at Night, we have had *Frost and Thaw, Snow, Rain, Hail, Thunder and Lightning, Calm, high Wind, and Sunshine*: a Mixture of almost all Weathers, from Sunrise to Sunset.

Before I retir'd to my Chamber, I read Erskine's Sermon (and a matchless one it is), entitled, "The Promising God a Performing God:" and the Lord set the Seal of His Spirit on my Heart. I was enabled to mix Faith with what I read; and God made it a Time of Love, Joy, Peace, and spiritual Refreshment to my Soul. I could look and pray to Him as *my* Covenant God in Jesus Christ, who lov'd me from everlasting, and will love me without End.

Sunday, 24. A Day of almost perpetual Rain. Read Prayers and preach'd, in the Morning, at *Harpsford*, and here in the Afternoon, to large Congregations, considering the Weather. God was with me, in a Way of bodily Strength: but I cannot say I had much spiritual Communion with Him in a Way of sensible Intercourse. But though *my* Fleece was not watered, I trust the Dew of Heaven fell around.

Between the Morning and Afternoon Service, I read Erskine's Sermon, entitled, "The King held in the Galleries:" not without much Comfort and Confirmation in Christ.

In the Evening, Farmer *Roberts* came here to settle his Tythe. I told him, I never transacted Business on the Lord's Day, and desir'd him to defer paying me 'till some other

other Time.—At Night, read Erskine's Sermon, entitled, "The humble Soul the peculiar Favorite of Heaven."

Sunday, 31. Read Prayers and preach'd, in the Morning, here at *Fen-Ottery*: and, in the Afternoon, to an exceeding large Congregation at *Harpford*. Between Morning and Afternoon Service, I made some very important Additions to my Sermon (wrote last Monday) on *Ezek. xxxvi. 25, 26, 27.* In delivering it at *Harpford*, To-day, God was with me of a Truth. His Word was eagerly receiv'd, and seem'd to be deeply *felt*, by very many. I think I have seldom, if ever, seen such an Appearance of Usefulness among my Harpford People, since I knew them, as this Afternoon. —Dr P. of Ottery, seem'd to be touch'd from above: Lord, bring him sensibly and experimentally within the Bond of the Covenant, if it please Thee; and likewise all the Elect Souls who have heard me this Day!

How sweet is the Work of the Ministry, when attended with the Unction and Power of the Holy One! My Soul has been very barren, ever since last Lord's Day; but this Sabbath has been a Sabbath indeed.

Spent the Evening, both agreeably and profitably, in reading the Confession of Faith, Charge, and Sermon, deliver'd at *Bristol* last August, at the Ordination of Mr *Evans*, jun. Blessed be God for the Advancement of His Interest among us, under whatever Form. Lord, increase the Number of Thy faithful Witnesses, every where, and in every Denomination of Protestants!

Monday, February 1. Before I went to Bed this Night, the Lord favor'd me with some sweet Intimations of His Love.

Sunday, 7. In the Morning, at *Harpford*; and here, at *Fen-Ottery*, in the Afternoon, I read Prayers and preach'd to a very full Congregation each Time; and, I trust, the Word was blest to some. My Strength and Enlargement of Soul (especially in the Afternoon) were very considerable. Bless the Lord, O my Soul;
and

and learn to trust Him who is Faithfulness itself. — In the Evening, read Bunyan's Pilgrim. What a stiff, sapless, tedious Piece of Work is that written by Bishop Patrick! How does the unlearned Tinker of *Bedford*, outshine the Bishop of *Ely*! I have heard, that his Lordship wrote his Pilgrim, by Way of *Antidote* against what he deem'd the Fanaticism of John Bunyan's Pilgrim. But what a rich Fund of heavenly Experience, Life, and Sweetness, does the latter contain! How heavy, lifeless, and unevangelical, is the former! Such is the Difference, between writing from a worldly Spirit, and under the Influence of the Spirit of God.

Wednesday, 10. The Lord was very gracious to my Soul this Afternoon. His Spirit was the Comforter, and Mr Erskine's two Sermons, on "The Rainbow of the Covenant," were the Channel through which that Comfort was convey'd. Amid my many Seasons, and long Intervals, of Barrenness and Want of Joy, God sometimes makes me glad with the Light of His Countenance: but, alas! I can too often say, with him of old, concerning such sweet Seasons, "*Rara Hora, brevis Mora.*" Yet I can, through Grace, say likewise,

A Moment's Intercourse with Thee
Is worth a Year's Delay.

Surely, O God, I could not *long* after Thy Presence, if I did not *know* the Sweetness of it, and love Thee in some Measure: and I could not know *that*, but by the Revelation of Thy Spirit in my Heart; nor love *Thee* at all, if Thou hadst not first loved *me*. — We grieve at the Absence of those we love, and of none else: Blessed be God for this Evidence of *true* (however *weak*) Grace!

Thursday, 11. Began to compose "*A Course of Family-Prayer.*" Lord, prosper the Work of my Hands upon me, and make it usefull!

Friday, 12. A little before Bed-time, I darted up an Ejaculation, that God would be pleas'd to strengthen me, and give me Faithfulness, in the Discharge of my
Duty

Duty toward the Parishioners of *Broad-Hembury*, whither I expect soon to remove. My God gave me this sweet Answer immediately, "*I will enable thee, and bless thee.*" Behold the Servant of the Lord; be it unto me, according to thy Word!

I desire to remember, with Grief and Shame, that, soon after the above Manifestation of God's Favor to my Soul, I was tempted, before I could get to Sleep, with high Thoughts of my own Righteousness, both as a Man and as a Minister. The Enemy ply'd his fiery Darts very thick, and came in as a Flood; but the Spirit of the Lord lifted up a Standard against him. I was enabled (Glory to Divine Grace) to reject the cursed Insinuations as I would Hell-Fire. Oh, that ever such a Wretch as I, should be tempted to think highly of himself! I that am, of myself, nothing but Sin and Weakness; I, in whose Flesh naturally dwells no good Thing; I, who deserve Damnation for the best Work I ever perform'd! Lord Jesus, humble me to the Dust, yea to the very Centre of Abasement, in Thy Presence. Root out and tear up this most poysonous, this most accursed Weed, from the unworthiest Heart that ever was. Shew me my utter *Nothingness*. Keep me sensible of my *Sinnership*. Sink me down, deeper and deeper, into Penitence and Self-Abhorrence. Break the Dagon of Pride in Pieces before the Ark of thy Merits. Demolish, by the Breath of Thy Spirit, the Walls, the Babel of Self-Righteousness and Self-Opinion; level them with the trodden Soil, grind them to Powder, annihilate them for ever and ever. Grace, Grace, be all my Experience, and all my Cry! Amen. Amen.

Sunday, 14. In the Morning, read Prayers and preach'd here at *Fen-Ottery*, to a pretty full Auditory. In the Afternoon, read Prayers at *Harpford*, and preach'd Mrs *Mary Wheaton's* Funeral Sermon, to an exceeding great Congregation indeed. I could not forbear observing, "that God had spar'd her to a good old Age:
" that

“ that she was born in the Year 1675, ten Years before
 “ the Death of *Charles II.* and about fourteen before the
 “ coming in of King *William III.* that she liv’d in the
 “ Reigns of *seven* Monarchs, and dy’d last Tuesday,
 “ aged Ninety-three.” Great was my Fervor and En-
 largement of Soul; nor less, to Appearance, the Attention
 of them that heard. Nay, they seem’d to do *more* than
 attend: the Word, I verily believe, came, with Power
 and Weight, to their Hearts. I never yet saw my Church
 so full (inso much that there was hardly any standing),
 and, think, seldom, if ever, beheld a People that seem’d
 to relish the Gospel better. Neither they nor myself
 were weary, though I detained them much longer than
 usual.—Since my Intention of changing Livings with Mr
Luce has been publicly known, a Spirit of great Earnest-
 ness and Life appears to have been pour’d out on my
 People. And yet, I trust, I see my Way plainly pointed
 out, and that ’tis the Will of God I should leave them.
 A wonderfull Combination of Providential Circumstances,
 leaves me scarce any Room to doubt of my Call to *Broad-*
Hembury. Lord, bring me not up thither, unless Thy
 Presence goes with me! Take Care of Thy own Elect
 (and so Thou assuredly wilt) here and in this Neighbor-
 hood! And give us, O give us, some more Parting-
 Blessings!—Mr *Holmes*, of *Exeter*, came from thence this
 Morning to hear the unworthiest of God’s Messengers.
 This Gentleman was at my Churches, both Parts of the
 Day; and, from what Conversation I had with him,
 appears to be one who knows and loves the Truth as it is
 in Jesus.

Wednesday, 17. In my Chamber, this Evening, those
 Words, 2 *Tim.* i. 7. “ God hath not given unto us the
 “ Spirit of Fear; but of Power, and of Love, and of a
 “ sound Mind:” were imprest much upon my Heart,
 and my Meditation on them was attended, not only with
 great Peace and Sweetness, but with Joy in the Holy
 Ghost. My Sense of Union and Communion with God
 was

was very clear : and I was enabled to see myself one of God's Regenerate People, by finding within myself (through the Riches of Grace alone) those three infallible Evidences of Conversion, which that delightfull Text lays down. The Spirit of Christ was to me a *Spirit of Power*, when he effectually call'd me to the Knowledge of Himself in the Year 1756, at *Codymain*, in *Ireland*, under the Ministry of Mr *James Morris* : He has been, and is, a *Spirit of Love*, in my Soul, to all the Divine Persons ; and, as such, the Principle of Sanctification : and He has been to me a *Spirit of a sound Mind*, by leading me into, and confirming me in, the Light of Gospel Truth, in it's full Harmony and Consistency ; which I verily believe, for my own Part, to be a Branch, at least, of that *σωφρονισμὸς* (which, among other Significations, denotes *Wisdom and Instruction*), mention'd by the Apostle in that Passage ; and may not, I apprehend, be improperly render'd, *Soundness of Judgement*. Yet, the *σωφρονισμὸς*, abstracted from the *δυναμις* and the *ἀγάπη*, is not, of itself, a certain Evidence of Regeneration : 'tis the divine *Power*, and the *Love* of God shed abroad in the Heart, which render *Soundness of Judgement* not only comfortable, but a Mark of saving Grace. Blessed be God for my Experience of all the Three !

Sunday, 21. Read Prayers, and preach'd, in the Morning, at *Harpford* ; and, in the Afternoon, here at *Fen-Ottery*. I have great Reason to be thankfull for the Strength and Presence of Mind, with which I was enabled to go through with my public Dutys, both Parts of the Day ; and to be humbled in Soul, for my Want of spiritual Liveliness and Fervor. Lord, I am and can be alert in thy Work, no longer than I feel the Efficacy of Divine Attraction : may I, if it please Thee, feel it more and more, for the Sake of Thy rich Mercy in Jesus Christ. Amen.

In the Evening, I was enabled to draw much spiritual Improvement from that Passage, *John xi. 40.* " Said I not

T

" unto

“ unto thee, that if thou wouldst believe, thou shouldst
 “ see the Glory of God ?” Lord, cause me to *do* the
 one, and to *see* the other !

Tuesday, 23. Awoke very early this Morning, with
 those Words full and deep upon my Mind, “ I will give
 “ unto you the sure Mercys of David.” I cannot say
 that I had an immediate Sense of Covenant-Interest in
 that glorious Promise : yet the Impression of it was at-
 tended with a satisfactory Sweetness, and it’s Significa-
 tion was, as it were, spontaneously open’d to me, in a
 Manner too clear and pleasing to express. It seem’d to
 me (and I can find no Reason still, to think otherwise)
 that the Passage τα ἱστια Δαβιδ τα πιστα, may be literally
 render’d “ *the sacred*” [i. e. the *inviolable* and] “ *faithfull*
 “ *Things of David :*” for, why may not ἱστια, which sig-
 nifys *holy, just, and sacred*, have, in this Connection, the
 Signification of *inviolable* ? and denote the *Firmness, Cer-*
tainty, and Perpetuity of those spiritual Blessings, which
 are given and made over to God’s Elect, by virtue and in
 consequence of the Father’s Covenant of Grace made, in
 their Behalf, with Christ, our anti-typical David ? This,
 at least, must be granted ; that the Words, as they lye in the
 New Testament, will bear the Translation I have given :
 and my Translation and Sense of them seem exactly to
 coincide with the original Passage, as it stands in the
 Prophet, from whence the Apostle quoted it.

Sunday, 28. The Lord was with me in the Discharge
 of my Ministry both Parts of the Day ; especially in the
 Afternoon at *Harpford*. O my faithfull God, bless the
 Word spoken !

Monday, 29. At Night, after my Return from *Exeter*,
 my Desires were strongly drawn out, and drawn up, to
 God. I could indeed say, “ The Desire of my Soul is
 “ to Thy Name.” It may seem strange to say that I
 groan’d with Groans of Love, Joy, and Peace : but so it
 was : even with comfortable Groans that cannot be ut-
 ter’d. That sweet Text, *Eph. ii. 13.* “ Ye who were
 “ sometime

“ sometime afar off are made nigh by the Blood of Christ,” was particularly delightfull and refreshing to my Soul : and the more so, as it reminded me of the Days and Months that are past; even the Day of my sensible Espousal to the Bridegroom of the Elect. It was from that Passage that Mr *Morris* preach’d, on the memorable Evening of my effectual Call by the Grace of God. Under the Ministry of that dear Messenger, and under that Sermon, I was, I trust, brought nigh by the Blood of Christ, in August, 1756.

Strange, that I, who had so long sat under the Means of Grace in England, should be brought nigh to God — in an obscure Part of Ireland — amidst an Handfull of God’s People met together in a Barn — and under the Ministry of one who could hardly spell his own Name ! Surely, it was the Lord’s Doing, and is marvellous ! The Excellency of *such* Power must be of God, and cannot be of Man. The Regenerating Spirit breathes not only *on whom*, but likewise *when, where, and as* He listeth.

Wednesday, March 2. In secret Prayer, this Morning, before I left my Chamber, the Fire of Divine Love kindled, and the Lord sensibly shone upon my Soul. I could not forbear saying, “ O why art thou so kind to the “ Chief of Sinners ? ” I was so taken up, and as it were circumfus’d, with the Love of God, and the Perception of my Union with Him, that I could hardly ask for Pardon.—Thus I walk’d in the Light of His Countenance, for, I suppose, two or three Minutes ; when, alas ! evil Wanderings interven’d, my Warmth of Joy suddenly subsided, and I was, in great Measure, brought down from the Mount. Yet the Sweetness and Peace of this heavenly Visit remain’d, after the blessed Visitant was withdrawn. Though the *Sun* himself retir’d from View, yet (if I may so express it) I enjoy’d the Refraction of His Beams. He did not disappear, without leaving

a Blessing behind Him; sufficient, I trust, for Faith to live upon 'till I see Him again.

In the Afternoon, wrote several Letters. Among the rest, one to my honored Friend, Dr GILL: which I concluded thus: "You see, Sir, my Letter is the very Reverse of Ezekiel's Roll. And with Reason. Since, when God puts Gladness into the Heart, why should not the Lips overflow with Praise?—Though I am certain that you are immortal, 'till your Work is done; and that God will perform the Thing that is appointed for you; I am yet enabled to bear you, in the Arms of Prayer, to the Throne of Grace: and presume to request, that, at the Seasons of Access with Joy, you will not forget the meanest of God's People, and the unworthiest, the most impotent (yet not the least favored) of His Messengers. I need not tell you, that I mean, Honor'd and very Dear Sir, your oblig'd, &c."

Thursday, 3. Upon a Review of this Day, in which my Mind has been variously exercis'd, I have great Reason to stand astonish'd at my own Baseness; nor less so, at the several Instances of Mercy, both temporal and spiritual, with which God has favor'd me since I awak'd this Morning. I can, through Grace, adopt David's Language, and close the Evening with his sweet Hymn of Thanksgiving: "Praise the Lord, O my Soul, and forget not all His Benefits: who forgiveth all thy Sin, and healeth all thine Infirmities; who saveth thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercys; who satisfys thy Mouth with good Things," the good Things of His Providence, and thy Heart with the better Things of His Grace; "making thee young and lusty as an Eagle," *Psal. ciii.*

Sunday, 6. In the Morning, read Prayers and preach'd, at *Harpford*; and, in the Afternoon, here at *Fen-Ottery*: would I could say, with the Fervor and sensible Joy I sometimes experience. But I was rather in a cold Frame
the

the whole Day. Lord, pardon my Unworthiness, and wash away the Iniquity of my holy Things, in the Blood of Him Thou hast provided for a Burnt-offering! Thou art faithfull, who hast promis'd: nor is my Interest in Thee the less secure, because I have not always Eyes to see it clearly.

Tuesday, 8. Our Family dining early To-day, Mr *Harris* (of *Wellington*) and myself took a Walk, about Two in the Afternoon, to the Top of *Fen-Ottery* Hill. Looking round from thence, I observ'd to him how plainly we could see the two Churches, of *Harpford* and *Fen-Ottery*, in the Vale beneath us. Perceiving, however, a Pillar of Smoke rising into the Air, at a little Distance from *Harpford* Tower; I ask'd my Companion, "What he thought it was?" He reply'd, "I suppose they are burning Stroil." Imagining this to be the Case, we continu'd our Walk for, I believe, full three Hours, round *Ailsbear* Hill, and other Parts of the Common. Coming, at last, to *Micktam* in our Circuit, we call'd on old Farmer *Francke*: and were hardly seated, before he ask'd us, "Whether we had heard of the Fire at *Harpford*?" Adding, that, "according to the best of what his eldest Son could discern, it was Farmer *Endicott's* House that was burning." The Wind being pretty strong, North-east by East, I knew, that, if it was *Endicott's* House, or any of the adjoining ones, the Vicarage House and Offices must be in imminent Danger. I posted away for *Harpford*, without Delay: and, being got within near View of the Village, plainly perceiv'd, by the Course of the Smoke, that the Vicarage had actually taken Fire. By the Time I arriv'd at the wooden Bridge, I met a Man coming to acquaint me with what had happen'd: upon seeing me, he saluted me with "Sir, your House is burnt down to the Ground." Entering the Village, I found it almost literally true. The Dwelling House, the Barn, the Linhays, the Stable, &c. with the back House rented by *John Woodford*, were as it were

by Sympathy, all in Flames at once, and more than half consum'd. — *Thomas Wilson's* House, and that in which *Henry Bishop* lately liv'd (from which latter mine caught Fire), were totally destroy'd. When I saw the Vicarage irrecoverably lost, I return'd to Fen-Ottery, and took Horse for *Exeter*; where I arriv'd between Eight and Nine in the Evening, and put up at Mr *Lathbury's*. Being fatigu'd with my hasty Ride, I thought it best to apprise Mr *Gearing* (Agent for the London Insurance Office) by a Note, of what had happen'd: who, in his Answer, desir'd to see me the next Morning.

What I chiefly enter down this Account in my Diary for, is this: namely, as a Memento of God's great Goodness to me, both in a Way of Providence and Grace. Though I was not certain whether the Expence (I mean, all above the Insurance) of re-building the Vicarage House, with it's Appendencys, might not eventually fall on me (notwithstanding my Resignation of the Living last January 23), by Mr *Luce's* probably refusing, in consequence of this Misfortune, to complete our projected Exchange; yet neither the Report, nor the Sight, of this alarming Visitation, made me so much as change Countenance, or feel the least Dejection. This could not proceed from Nature; for, my Nerves are naturally so weak, that, in general, the least discomposing Accident oversets me quite, for a Time. It was therefore owing to the supporting Goodness of God, who made me experience the Truth of that Promise, "Thy Shoes shall be Iron and Brass; and as is thy Day, so shall thy Strength be." Surely, we can both *do*, and *endure*, all Things, through Christ enabling us. Had any one told me beforehand, "You'll see the Vicarage all in Flames, without the least Emotion of Mind," I should have thought it impossible. But the Strength of God was made perfect in my Weakness; and therefore it was that my Heart stood fast, believing in the Lord. O may Thy Grace be ever sufficient for me!

Spent

Spent the Evening not only in a comfortable, but even in a rejoicing Frame of Mind; and never rested better afterwards. Thou, Lord, canst make the Feeble, as David. Thus, the 8th of March was a Day to be particularly noted, not in my Book only, but in my latest Remembrance; on Account of that wonderfull Support with which I was favor'd: which not only made my Feet as Hind's Feet, and caus'd me to walk on the high Places of Jacob; but which even bore me up, as on Eagle's Wings, above the Reach of Grief, Fear, and Weakness; and, as it were, laid me at Rest on the Bosom of Christ, and within the Arms of God.

Wednesday, 9. Continu'd at *Exeter* 'till after Dinner. Call'd on Mr *Gearing*, and Mr *Geare*. Found, upon Inquiry, that, the Fire at *Harpford* happening after the Living was vacated by my Resignation of it, the Exchange will certainly stand good, and the melancholy Event, there, cannot possibly affect me. Who would not trust in the Lord, and wait 'till a cloudy Dispensation is clear'd up? Through Grace, I was enabled to do this: and the Result of Things has prov'd that it would not only have been wicked, but foolish to have done otherwise. O that I may always be as well enabled to adopt and realize that Divine Apothegm, "He that believeth, shall not make
" Haste."

Spent about an Hour and an Half with good Mr *Holmes*: whom I found in great Distress of Mind, on Account of his only surviving Son's being given over in a Fever. During our Interview, God so open'd my Mouth, and so enlarg'd my Heart, that, I trust, both my Friend and myself found our spiritual Strength renew'd, and were sensibly and powerfully comforted from above.—In the Evening, return'd to *Fen-Ottery*.

Thursday, 10. Drinking Tea, this Afternoon, at Farmer *Carter's*, I had an Opportunity of seeing more leisurely, the Devastation at *Harpford*. The whole Vicarage is one large Mass of Ruins. What a Providential

Mercy was it, that I resign'd the Living before this Misfortune happen'd! O God, how wise, and how gracious, art Thou, in all Thy Ways!

Friday, 11. After Breakfast, rode to *Broad-Hembury*, where I din'd with Mr *Luce*; who bears the late afflictive Providence at *Harpford* better than I could have expected.

Sunday, 13. In the Morning, read Prayers and preach'd here at *Fen-Ottery*; and, in the Afternoon, at *Harpford* (from *Rom. viii. 28.*), to an exceeding large Congregation.—I have much Reason to bless God, for the great Measure of bodily Strength, vouchsaf'd me To-day: yet my Soul was by no Means in a lively Frame. Neither triumphant, nor depress'd, my Mind seem'd to resemble the Time mention'd by the Prophet, in which the Day will be neither clear nor dark, *Zech. xiv. 6.*

At Night, before I went to Bed, was much troubled with Coldness and Wanderings in secret Prayer.

Monday, 14. Looking over one of my Journals this Morning, I could not help blessing God for such a Series of Mercys as my Life has been made up of; upon which, these Words were instantaneously and sweetly suggested to my Soul, "*I will carry thee on.*" Amen, gracious Lord!

Sunday, 20. In the Morning, read Prayers, and preach'd, at *Harpford*, to a very full Congregation: but without any Ray of Sweetness or Enlargement; at least, to myself. Between Morning and Afternoon Service, I was much dejected and bow'd down in Spirit. I was so far left to the Doubtings and evil Surmisings of my own unbelieving Heart, as even to *dread* the remaining public Dutys that lay before me. But the glorious Lord was better to me than my Fears, and graciously disappointed my ungracious Misgivings: for, in the Afternoon, He was with me, both in a Way of Strength, and in a Way of Consolation. I read Prayers and preach'd here at *Fen-Ottery*, with great Freedom, and considerable Liveliness, to a crowded Church.

About

About Six in the Evening, being alone in my Chamber, I was still more sensibly led forth beside the Waters of Comfort. I tasted some sweet Droppings of the Honeycomb, and could say, "*My Lord, and my God.*" The Embers were blown aside, by the Breath of the Holy Spirit; the Vail of Unbelief was rent; and the Shadows fled away. Light sprung up, and the Fire kindled: even the Light of God's Countenance, and the Fire of His Love. Yet my Comforts did not amount to the full Triumph, and extatic Bliss, I have sometimes experienc'd; but were gentle, peacefull, and serene: attended with a mild, refreshing, lenient Warmth; which melted me into conscious Nothingness before God, and made me feel Him and rest upon Him as my All in All. The very State this, in which, if it be His Will, I could wish both to live and dye: for I look upon such a placid Reception of His gently-pervading Influence, where all is soft and sweet and still, to be the most desirable Frame of Soul on this Side Heaven. But I desire to leave all to the Disposal of Him who best knows how to deal with His militant People; and who will be sure to lead them to Heaven by the right Way, and me among the rest.

Monday, 21. Between Ten and Eleven at Night, in my Chamber, a little before I betook myself to Rest, the Lord favor'd me with some gracious Out-goings of Affection toward Himself. My Meditation of Him, and Communion with Him, were sweet; and the Intimations of His *Love* to me, drew forth my Love to *Him*. The cherishing South-wind of His loving Spirit breath'd upon the Garden of my Soul, and the Spices thereof flow'd out. I could say, and still can, "whom have I in Heaven, but Thee? and there is none upon Earth that I desire in comparison of Thee.—Come, O my Beloved, into thy Garden, and eat thy pleasant Fruits!"—Thus, though affected, ever since the Afternoon, with a slight Head-ach, my bodily Indisposition was more than compensated with the Peace that passeth all Understanding; and I could
rejoice

rejoice in the Sense of Union with Christ, my exalted Head; an Head, that is never out of Order.

Thursday, 24. In the Afternoon, the Lord gave me this Word of Comfort, "*I have put away thy Sin.*" It came with Power, and I was enabled to believe the Testimony of the Holy Spirit.—Towards Evening, I was in a very comfortable Frame of Soul, while making some considerable Additions to my Sermon on *John ii. 19.* How greatly do these occasional Visits from above, cheer and strengthen a Sinner on his Way to Zion! Surely, there is a River, and not only the Streams, but even a few Drops of it, make glad the City of God.

Friday, 25. This Afternoon and Evening, but especially at Night, the Lord has been very gracious to my Soul. I could see myself lov'd with an everlasting Love, and cloth'd with Christ's everlasting Righteousness. My Peace flow'd, as a River; and I found the Comforts of the Holy Spirit to be neither few nor small. My Sense of Justification was unclouded, as when the clear shining of the Sun giveth Light. My Beloved is mine, and I am His. Under these sweet, unutterable Manifestations, I have scarce any Thing to pray for: Supplication is swallow'd up in Wonder, Love, and Praise: Jesus smiles, and more than a Ray of Heaven is shed upon my Soul. "I will greatly rejoice in the Lord; my Soul shall be joyfull in my God; for He hath clothed me with the Garments of Salvation, He hath cover'd me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth herself with her Jewells." My Harp is taken down from the Willows, and I can sing the Lord's Song in a strange Land.

Touch'd by the Finger of Thy Love,

Sweet Melody of Praise I bring;

Join the enraptur'd Choirs above,

And feel the Bliss which makes them sing.

Saturday, 26. A Letter from *London*, informs me, that poor old *Lady Goring* is lately turn'd Papist. Surely, it is a Debt

Debt I owe to God, to Truth, to my own Conscience, and to the Friendship with which that unhappy Lady formerly honor'd me, to write to her on this sad Occasion. Lord, keep *me* stedfast in the Purity of Thy blessed Gospel, and, if it please Thee, recover *her* from this Snare of the Devil!

Was indispos'd, great Part of this Day, with the Head-ach: but enjoy'd, toward Evening, a Measure of the Peace of God.—At Night, a little before I went to Bed, the Lord was pleas'd to give me a full Assurance of His being with me in a Way of Grace and Strength, and carrying me comfortably through the Dutys of the ensuing Sabbath. I could no more doubt of His giving me a Sabbath-day's Blessing, than if the Sabbath had been pass'd, and the Blessing actually receiv'd.

Sunday, 27. Palm-Sunday. Between Eight and Nine this Morning, the Lord visited my Soul with a lively Sense of His Salvation. My Comfort, Joy, and Triumph, were unutterable, for some Minutes: and the Savor of His precious Ointment, thus divinely shed abroad in my Heart, abode with me, more or less, through the Course of the whole Day. — In the Morning, my Congregation here at *Fen-Ottery* was very full; and I was enabled to read Prayers, and to preach, with more inward Liberty, and Consolation of Spirit, than I have done for some Sundays back. The Gospel Ordinances were sweet to my Taste, and I experienc'd that animating Promise, "He, that watereth, shall be water'd also himself."

In the Afternoon, read Prayers, and preach'd, at *Harpford*, to a Congregation indeed. "Behold the Lamb of God," was my Subject: O Lamb of God, cause me, and those who heard me this Day, to behold Thee, here, in the Light of special Faith; and hereafter, in the Light of endless Glory!

Though I have a violent Cold upon me, with a Tendency to a sore Throat, yet I was carry'd through my Dutys, not only with great Comfort, but with unusual
Strength

rejoice in the Sense of Union with Christ, my exalted Head; an Head, that is never out of Order.

Thursday, 24. In the Afternoon, the Lord gave me this Word of Comfort, "*I have put away thy Sin.*" It came with Power, and I was enabled to believe the Testimony of the Holy Spirit.—Towards Evening, I was in a very comfortable Frame of Soul, while making some considerable Additions to my Sermon on *John ii. 19.* How greatly do these occasional Visits from above, cheer and strengthen a Sinner on his Way to Zion! Surely, there is a River, and not only the Streams, but even a few Drops of it, make glad the City of God.

Friday, 25. This Afternoon and Evening, but especially at Night, the Lord has been very gracious to my Soul. I could see myself lov'd with an everlasting Love, and cloth'd with Christ's everlasting Righteousness. My Peace flow'd, as a River; and I found the Comforts of the Holy Spirit to be neither few nor small. My Sense of Justification was unclouded, as when the clear shining of the Sun giveth Light. My Beloved is mine, and I am His. Under these sweet, unutterable Manifestations, I have scarce any Thing to pray for: Supplication is swallow'd up in Wonder, Love, and Praise: Jesus smiles, and more than a Ray of Heaven is shed upon my Soul. "I will greatly rejoice in the Lord; my Soul shall be
"joyfull in my God; for He hath clothed me with the
"Garments of Salvation, He hath cover'd me with the
"Robe of Righteousness, as a Bridegroom decketh him-
"self with Ornaments, and as a Bride adorneth herself
"with her Jewells." My Harp is taken down from the Willows, and I can sing the Lord's Song in a strange Land.

Touch'd by the Finger of Thy Love,

Sweet Melody of Praise I bring;

Join the enraptur'd Choirs above,

And feel the Bliss which makes them sing.

Saturday, 26. A Letter from *London*, informs me, that poor old *Lady Goring* is lately turn'd Papist. Surely, it is a Debt

Debt I owe to God, to Truth, to my own Conscience, and to the Friendship with which that unhappy Lady formerly honor'd me, to write to her on this sad Occasion. Lord, keep *me* stedfast in the Purity of Thy blessed Gospel, and, if it please Thee, recover *her* from this Snare of the Devil!

Was indispos'd, great Part of this Day, with the Head-ach: but enjoy'd, toward Evening, a Measure of the Peace of God.—At Night, a little before I went to Bed, the Lord was pleas'd to give me a full Assurance of His being with me in a Way of Grace and Strength, and carrying me comfortably through the Dutys of the ensuing Sabbath. I could no more doubt of His giving me a Sabbath-day's Blessing, than if the Sabbath had been pass'd, and the Blessing actually receiv'd.

Sunday, 27. Palm-Sunday. Between Eight and Nine this Morning, the Lord visited my Soul with a lively Sense of His Salvation. My Comfort, Joy, and Triumph, were unutterable, for some Minutes: and the Savor of His precious Ointment, thus divinely shed abroad in my Heart, abode with me, more or less, through the Course of the whole Day.—In the Morning, my Congregation here at *Fen-Ottery* was very full; and I was enabled to read Prayers, and to preach, with more inward Liberty, and Consolation of Spirit, than I have done for some Sundays back. The Gospel Ordinances were sweet to my Taste, and I experienc'd that animating Promise, "He, that watereth, shall be water'd also himself."

In the Afternoon, read Prayers, and preach'd, at *Harpford*, to a Congregation indeed. "Behold the Lamb of God," was my Subject: O Lamb of God, cause me, and those who heard me this Day, to behold Thee, here, in the Light of special Faith; and hereafter, in the Light of endless Glory!

Though I have a violent Cold upon me, with a Tendency to a sore Throat, yet I was carry'd through my Dutys, not only with great Comfort, but with unusual
Strength

Strength of Body and Voice. A worse Church to speak in, I never knew, than *Harpford*; yet, I'm confident, I was well heard by All present; whose Number, I apprehend, was at least 700: which, I dare believe, I should not have been, considering my Hoarseness To-day, had not my Soul been particularly happy in the Lord. The Sense of His Presence giveth Power to the Faint, and makes Men act beyond themselves. Under the Influence of His Spirit, the meanest Believer becomes like the Chariots of Amminadib, and goes forth like a Giant refresh'd with Wine: the Places of God's Worship are, each, a Banqueting House; and the Means of Grace are so many Mountains of Spices.

Tuesday, 29. That sweet Text, "This God is our God for ever and ever; He shall be our Guide even unto Death:" prov'd a Cordial to my Soul this Morning. Blessed be His Name, I could adopt those Words of Triumph, and still can, in the Assurance of Faith. I am, through Grace, as clearly satisfy'd of my Interest in the Blessing they contain, as if they were address'd to me by Name.

I remember a delightful Paraphrase of this golden Passage, written, if I mistake not, by Mr *Madan*; which I cannot help putting down here: and the rather, as they are the very Language of my Soul at present:

" This God is the God we adore,
 " Our faithfull, unchangeable Friend;
 " Whose Love is as great as His Pow'r,
 " And knows neither Measure nor End:
 " 'Tis JESUS, the First and the Last,
 " Whose Spirit shall guide us safe Home;
 " We'll praise Him, for all that is past,
 " And trust Him, for all that's to come."

In the Afternoon, began, and about half finish'd, a Sermon on *Phil. ii. 8.* which, if the Lord please, I hope to deliver from the Pulpit next Friday. The Lord has already, while writing it, made it a Means of Grace to myself;

myself; and gave me to experience the Power of that dying Love, which the Text and the preceding Context so sweetly celebrate. O Lamb of God, slain for *me*! Thy Blood is Balm; Thy Presence is Bliss; Thy Smile is Heaven. Through Thy precious Righteousness, Sinners and Salvation meet together. Thou hast knit me to Thyself in the Bonds of an everlasting Covenant which shall not be forgotten and cannot be annull'd. Thou hast set me as a Seal upon Thine Arm, and hast set the Seal of Thy Spirit upon my Heart. I can sing, with one of Thy Saints, now in Heaven,

“ Love mov'd Thee to dye;

“ And on this I rely,

“ My Savior hath lov'd me, I cannot tell why:

“ But this I can find,

“ We two are so join'd,

“ He'll not be in Glory and leave me behind.”

April 1. Good-Friday. In the Morning, read Prayers, preach'd, and administer'd the Blessed Sacrament, at *Harpford*. Both in the Pulpit, and at the Lord's Table, my Joy, Consolation, and Enlargement of Soul, were great: and, I think, I never saw Communicants more humble, serious, and devout. God's Presence seem'd to be manifested among us in a very uncommon Manner. — In the Afternoon, read Prayers and preach'd here at *Fen-Ottery*: and the glorious Majesty of the Lord our God was evidently upon Speaker and Hearers. — This has been a Good Friday indeed to my Soul; and, I dare believe, to the Souls of many beside. Lord, make the sensible Unction of Thy Spirit not only to descend upon us, but to *abide* with us!

Saturday, 2. After Breakfast, rode to *Exeter*; where I din'd at Mr *Holmes's*. Found that dear and excellent Man not only more resign'd to the Will of God, but even more chearfull, than I could well have conceiv'd. Mrs *Paul*, of *Topsham*, and Mr *Lewis*, a worthy Baptist Minister, din'd with us. Our Conversation at Table was on the
best

best Subjects: and I found our Christian Discussions sensibly blest to my Soul. After Tea, myself and four more followed the Remains of Master *Holmes* to *Eade*, about two Miles out of the City, where they were interr'd. Mr *Cole*, Curate of the Parish, read the Funeral Service; and I preach'd a Sermon, suitable to the solemn Occasion, to a large Auditory, and one of the most attentive ones I ever saw. I had a violent Hoarseness upon me all the Afternoon, which made me apprehensive I should both speak and be heard with Difficulty. But, upon my Entrance into the Pulpit, while the first Psalm was singing, I lifted up my Heart to God, and pray'd, "Lord, help me, this once." Nor was my Supplication lost. I was help'd indeed. I preach'd forty Minutes, with great Ease to myself, and with great Strength, Readiness, and Distinctness. It was a blessed Season to my own Heart; and, I earnestly trust, to the Souls of many that heard. The Word did indeed seem to come with the Demonstration of the Spirit, and with Power. Returning to *Exon*, I sup'd with Mr *Holmes* and the Company; and from thence, between Eleven and Twelve at Night, return'd home to *Fen-Ottery*.

Sunday, 3. Easter-Sunday. Rose, this Morning, with such a Cold, and Hoarseness on my Voice, that I could hardly speak either audibly or intelligibly. Read Prayers, however (if it might be call'd Reading), here at *Fen-Ottery*, and administer'd the Blessed Sacrament: but, knowing 'twould be in vain to attempt preaching, order'd the Clerk to make an Apology to the Congregation. At the Table of the Lord, the Lord of the Table was with me of a Truth; and made my Soul rejoice, amid all the Weakness of my Body. In the Afternoon, rode to *Harpford*; where, after reading Prayers to a very great Congregation, as well as I could, which was very badly; I was in some Doubt whether I had best attempt to preach or not. Considering, however, that, if I found I could not make myself heard, I could but cease; and grieving
at

at the Thought of sending away such a Multitude, without even endeavoring to break to them the Word of Life; I went up into the Pulpit, and besought the Lord to manifest His Strength in my Weakness. And He graciously did. I preach'd three Quarters of an Hour, with wonderfull Strength, and unusual Enlargement of Soul. Awe and Attention were visible on every Face. I was enabled to exert myself greatly, and to pour out my whole Soul in the Ministry of the Word. The Sense of God's Presence, together with the Sweetness and Dignity of the Subject I was upon, melted me so, that, I think, I was never more strongly carry'd out. Once in particular, I could scarce refrain from bursting into Tears. Hoarse and disagreeable as my Voice sounded, yet, I am convinc'd, the Voice of the Holy Spirit made it's Way to many Hearts. Indeed, all were struck, if there is any Judgement to be form'd by Appearances. My Wonder, at the Ability with which I was endu'd; and my Gratitude to the blessed God, for the Comforts that were experienc'd; will hardly suffer me to desist from saying more of this memorable Opportunity. Lord, who would not trust Thee? Who would not love Thee? The Work, O God, was Thine; and Thine be all the Glory! Amen, Amen!

Tuesday, 5. My Hoarseness, blessed be God, begins to go off. Drinking Tea, To-day, at Mr Leigh's, at Hayne, the Company went away early, and Mr Leigh and I had the Remainder of the Afternoon to ourselves. Our Conversation took a very improving Turn. We talk'd much of Death, the Assurance of Faith, and the Invincibility of converting Grace. My Conversation on the latter Subject never seem'd to come to Him with so much Conviction and Power, as now. He almost gave up his Arminianism, and drank in, what I was enabled to say, with a Seriousness and Sensibility I never saw in him before. He even appear'd to relish the Doctrine of Grace, and to feel some of it's Power. Lord, let not
Thy

Thy Spirit leave him, 'till Thou hast made him cry, from the Depth of his Heart, "O Sovereign Grace! I am " nothing! Thou art All!"

On my Way home to *Fen-Ottery*, especially as I was riding over *Tipton* Bridge, my Soul was in a very comfortable Frame. O the unutterable Sweetness of sensible Interest in God's Election, the Covenant of Grace, and Righteousness of Christ! I trust, I can say, They are all mine.

Wednesday, 6. ☞ This Afternoon, about Two o'Clock, I receiv'd Institution, at *Exeter*, to the Living of *Broad-Hembury*. While on my Knees, the Chancellor was committing the Souls of that Parish to my Care; my own Soul was secretly lifted up to God for a Blessing: which, I humbly trust, will be given, for His Mercy's Sake in Jesus Christ.

Immediately after I was instituted to *Broad-Hembury*, Mr *Luce* was instituted to *Harpford*.

Thursday, 7. That gracious Promise was given me To-day, "I will inform thee and teach thee in the Way " wherein thou shalt go; and I will guide thee with " mine Eye." I had been, previously, much dejected in Spirit, and exercis'd with various Doubts: but that Word of Comfort came with such Power and Effect, that I was soon set to Rights again.

Friday, 8. Mr *Luce* dining here To-day, we walk'd, in the Afternoon, to *Harpford*; where I inducted him into that Living. — In the Course of this Day, I was favor'd with some comfortable Glimpses of my heavenly Father's Countenance. O that I could ever have an Heart warm with Love! But 'tis better to catch Fire now-and-then, than to be always cold. Blessed be the Comforter of God's Elect, a live Coal, from the golden Altar which is before the Throne, is sometimes dropt into my Heart: and then I can sing,

Lov'd

Lov'd of my God, for Him again

With Love intense I burn :

Chosen of Thee e'er Time began,

I chuse Thee in Return.

To have a Part and Lot in God's Salvation, is the main Thing : but to have the *Joy* of it, is an additional Blessing, which makes our Way to the Kingdom smooth and sweet.

Saturday, 9. In the Evening, while returning from *Broad-Hembury* (where I din'd To-day) ; and at Night after my Return hither to *Fen-Ottery* ; I had the Comfort of sweet Communion with God, and not only enjoy'd that Peace which the World cannot give, but was favor'd with some delightfull Assurances of God's everlasting Love to me a Sinner. I was, like what is said of Naphthali, " satisfy'd with Favor : " even with the Favor of Him, whose Name is as Ointment poured forth ; whom to know, is Life eternal ; and whom to converse with, is Heaven. The Spirit Himself bore witness with my Spirit, that I am a Child of God, and a joint Heir with Christ. Lord, doubtless Thou art my Father : O enable me to love Thee as such, and to walk worthy of my heavenly Pedigree !

Sunday, 10. Did Duty, this Day, at the Churches here, for, I suppose, the last Time, In the Morning, read Prayers and preach'd at *Fen-Ottery* : and, in the Afternoon, read Prayers and preach'd at *Harpford*, to a very great Congregation. At the latter Church, God did indeed open to me a Door both of Knowledge and of Utterance : insomuch that I could not possibly confine myself to my Notes ; but was carry'd out with extraordinary Enlargement, Readiness, and Presence of Mind : especially while speaking of the certain Perseverance of God's Regenerate People, and of the utter Impossibility of being justify'd by Works. — I did not take any Leave of my dear People. Farewell-Sermons, in my Opinion, carry in them such an Air of Self-importance, that I have long resolv'd never to preach one again. — Let me rather close my Ministry in this Place, with, 1. Secretly begging

U

Pardon

Pardon of God To-night, for my manifold Sins, Omissions, and Infirmitys, both as a Man, and as a Minister :

2. I earnestly intreat my gracious Lord to make me thankfull for the innumerable Mercys I have experienc'd, since I had the Care of these Parishes upon me. 3. I pray God to command His efficacious Blessing on my weak, sinfull, and unworthy Labors here ; most humbly beseeching him to own the Messages of Salvation I have deliver'd from Time to Time, and to grant that the Seed, He has enabled me to sow, may be found after many Days. 4. I beg Him to stay with these that stay, and to go with me when I go from them : that His Presence and His Blessing may be *their* Portion, *my* Portion, and the Portion of *those* among whom I expect shortly to minister. O Thou God of Power and of Grace ! all Hearts are in Thy Hand, and all Events are at Thy Disposal ! Set, O set the Seal of Thy Almighty *Fiat* upon each of these Petitions ! And supply all our Need, according to Thy Riches in Glory by Christ Jesus ! Amen, Amen !

Tuesday, 12. At Night, the Lord gave me to experience some gracious Meltings of Heart. How sweet are the Humiliations of penitential Love ! I desire no greater Bliss, than to lye at my Heavenly Master's Footstool, dissolv'd in Wonder, Gratitude, and Self-abasement.

Friday, 15. Several Words of Comfort were, this Day, at different Times, spoken to and seal'd upon my Heart : particularly these three, "*Fear not ; I will be with thee.*" — "*Trust Me.*" — "*I will uphold thee with the Right-hand of My Righteousness.*" At another Time these Words were powerfully suggested to my Soul, "*Be joyfull in the Lord.*" To many, all this would appear as the most palpable Enthusiasm : and there was a Time, when I myself should have thought so too. But, blessed be God the Comforter, I know what it is to enjoy some Degree of Communion with the Father, and the Son by Him. And, exclusive of this inward *ελεος*, which is, to myself, equivalent, in point of mental Satisfaction, to ten Thousand Demonstrations ; my Experiences

ences of this Kind, consider'd even in the most rational View, cannot, I'm well persuaded, be justly counted enthusiastic, or the Offspring of an heated Imagination: for, 1. They are attended with such a powerfull Sweetness, such commanding Weight, such satisfactory Clearness, and such a perfect Consistency with the Promises of Scripture, as leave me no Cause to doubt of it's being indeed the Voice of God to my Soul. 2. My Mind, on these Occasions, is as absolutely passive, as my Body can at any Time be in hearing any Person speak with whom I converse. 3. I argue from Events. I can, to the best of my Remembrance and Belief, truly say, that I never yet have had one Promise, or Assurance, concerning temporal Things, impress'd on me beforehand in a Way of Communion with God, which the Event did not realize: I never, that I know of, knew it fail in any one single Instance. I don't say, that a particular Assurance, concerning any particular Futurity, is *always* given me beforehand: far from it: but when it has, two Unisons never harmoniz'd more exactly than my Assurance and the subsequent Providence. And, if this has, hitherto, been the Case with me in temporal Concerns, and Matters of Providence; why should similar Indulgences from above, respecting spiritual Things, and Matters of Grace, be treated as fancifull?

At Night, in my Chamber, the Lord gave me several solid Assurances of His future Providential Goodness to me. I was enabled to know the Voice of Him that spake within, and to cast the Anchor of Faith on what He said. My Complacency and Satisfaction of Soul were equally comfortable and unutterable. O my God, that, which Thou hast promis'd, Thou art able also to perform.

Saturday, 16. In the Evening, rode to *Broad-Hembury*; where, at Night, before I went to Bed, the Lord gave me some comfortable Assurances in secret Prayer.

Sunday, 17. In the Morning, read Prayers and preach'd, at *Broad-Hembury*, to a large Congregation. I open'd (if I may so speak) my spiritual Commission, by

discourfing from thofe Words, 2 *Cor.* iv. 5. "We preach "not ourfelves, but Chrift Jefus the Lord." In the Afternoon, read Prayers and preach'd, *ibid.* to a very numerous Congregation, from *Jude* 3. and baptiz'd two Infants. Great was my Reason for Gratitude and Thankfullnefs to the gracious Author of all Good. I was enabled, both Parts of the Day, to go through the Dutys of it with much Satisfaction and Prefence of Mind: and the Word preach'd feem'd to be relifh'd by many, and to be well receiv'd by All.

In the Evening, return'd to *Fen-Ottery*; where I read, with great Comfort and Joy in the Holy Ghof, Mr Hervey's Sermon on "The Way of Holinefs." In fecret Prayer, too, before I went to Bed, the Channel of comfortable Intercourfe was open'd between God and my Soul. All Weaknefs and all Unworthinefs as I am, I have, in Chrift, both Righteoufnefs and Strength: and God, through Him, is my Portion for ever. In His Favor is Life: and that Life is mine.

Monday, 18. Late To-night, when the reft of the Family were retir'd to Reft, the reading of Jenks's Meditations was much blefs'd to my Soul. Truly, my Fellowship is with the Father, and with His Son Jefus Chrift, whole precious Blood, in a Way of Expiation, cleanseth me from all Sin.

Thursday, 21. Riding home, To-night, from *Exeter*, the Lord was with me in a Way of fpiritual Communion. Applying to Him for a Bleffing on my intended Removal to *Broad-Hembury*, this Answer was given me, "Go, and "I will be with thee:" and, a little while after, "Thou "fhalt fhake off every Weight."

Friday, 22. Before I left my Chamber, this Morning, I was enabled to hold fweet Intercourfe, with the Father of Spirits, in fecret Prayer. For a Minute or two, my Comforts, not to fay Raptures, were of a very exalted Kind. Yet, within an Hour after, I was griev'd with the Bubblings up of indwelling Sin; and was, for fome Time,
in

in a very uncomfortable State of inward Temptation: but the Lord kept me from mine Iniquity, and withheld me from actually falling. Towards Evening, while finishing a Sermon on *Psalms* xxxii. 1. I experienc'd some gracious Meltings of Soul, and sensibly enjoy'd the Rays of my heavenly Father's Presence.

Saturday, 23. After Dinner, rode to *Broad-Hembury*; where, at Night, in my Chamber, a little before I went to Bed, my Soul was harass'd, in a sad and very unusual Manner, with Doubts and Fears and Unbelief. I was in spiritual Darkness, even Darkness that might be felt. I don't know that I ever was so much given up to the evil Surmisings of my own Heart, since I have been in Orders. I could hardly act Faith at all. Had it not been for Fear of exposing myself and disturbing the Family, I should have roar'd for the Disquietness of my Heart. My heavenly Pilot disappear'd; I seem'd to have quite lost my Hold on the Rock of Ages; I sunk in the deep Mire; and the Waves and Storms went over me. Yet, at last, in Prayer, I was enabled, I know not how, to throw myself, absolutely and at large, on God, at all Events, and for better for worse: yet without Comfort, and almost without Hope. I was, in short, almost in a State of Despair. My Horror and Distress were unutterable. And in this Condition I remain'd, 'till it pleas'd God to give me some Sleep.

Sunday, 24. When I awak'd this Morning, I had Peace of Soul, and a considerable Measure of Confidence in God. — Read Prayers, and preach'd with Strength of Body and Enlargement of Mind.—After my Return from public Morning Service, my Consolations from above were inexpressible. Heaviness did indeed endure for a Night; but Joy came in the Morning. My Soul could magnify the Lord; and my Spirit rejoiced in God my Savior.—Read Bishop Wilkins's Preacher, with great Approbation and Pleasure, and not without Improvement.—In the Afternoon, read Prayers and preach'd to a

very large Congregation: and God was with me of a Truth. My own Soul was richly water'd, and there seem'd to be Showers of Blessing all around. I never preach'd so much extempore, in my Life before. My whole Introduction was off-hand: nor did I ever express myself more freely, pertinently, and to my own Satisfaction. My Text, both Parts of the Day, *Psalms xxxii. 1.* O what infinite Amends has God made me, for the Distresses of last Night! Might I chuse for myself (which, however, I'm not qualify'd for, nor yet desirous of doing), I should hardly, I think, care how much God humbled me in private before Him, so I might but enjoy His Presence and Blessing in the Discharge of my public Dutys.

What a Day has this been! A Sabbath-day indeed; a Day of Feasting to my Soul; a Day of Triumph and Rejoicing. He brought me into His Banqueting-House, and His Banner over me was Love. I never was *more* assisted from above, than this Afternoon; very seldom so much. Lord, bless the People, as Thou hast blessed *me*!

☞ Here let me leave it on thankfull Record, for my Comfort and Support (if it please God) in future Times of Trial and Desertion, that I never was *lower in the Valley*, than last Night; nor ever *higher on the Mount*, than To-day. The Lord chasten'd me, but did not give me over unto Death. And He never will. He may, indeed, for a small Moment, hide His Face from me; but with everlasting Kindness will He have Mercy on me.

Saturday, 30. After Dinner, rode to *Broad-Hembury*; where I spent the Evening, and lay at Mrs *Pynsent's*. Very different, through the tender Mercy of God, was my Frame of Mind, To-night, from what it was the Saturday before. I was now enabled to rest, with comfortable Complacency, on the Power, Faithfullness, and Grace of my Heavenly Father. What a poor, feeble Creature, is a Believer, when Faith is not in Exercise! He's like an Eagle, whose Wings are pinion'd. But, when the Southwind of the Holy Spirit breathes upon the Soul, and fans
the

the smoking Flax ; the Christian grows as the Lily, and casteth forth the Root as Lebanon. He is, for the Time being, almost tempted to sing that Requiem which David, in similar Circumstances, sung to his Soul, “ I shall never be remov’d ; Thou, Lord, of Thy Goodness, hast made my Hill so strong.”

May 1. Sunday. Read Prayers, and preach’d, Morning and Afternoon, at *Broad-Hembury*. The Lord was with me both Parts of the Day.—In private, spent several Hours in reading Seed’s Sermons. Elegant, and masterly, is the Composition ; nervous, and refin’d, the Reasoning : but the main Thing, I apprehend, is wanting ; even that spiritual Uñction, that vital Vein of Gospel Experience, without which, the correctest Performances of this Kind are, to me, powerless and tasteless. — Read also Wall’s Critical Notes on the New Testament ; in which are many Things usefull and ingenious : yet I cannot help thinking that the Alterations (improperly styl’d, *Amendments*), which the learned Author would make in the original Text, are, for the far greater Part, extremely flighty and *conjectural* ; often, quite *injudicious* ; and, sometimes, astonishingly *daring*. Besides, the dead Fly of Arminianism marrs and taints the whole Pot of Ointment.

Thursday, 5. My honor’d and most dear Mother’s Birth-day. Gracious God, crown her inestimable Life with many, many Years to come ; and crown each Year with additional Grace and redoubled Happiness !—After Dinner, remov’d, for good from *Fen-Ottery* to *Broad-Hembury* : where, being arriv’d, I spent the Evening in a very comfortable Frame of Soul ; humbly trusting, that the God and Guide of my Life, who fixeth the Bounds of our Habitations below, will, Himself, vouchsafe to be the Dwelling-place of my Soul, here and ever. At Night, there was some Thunder : during which especially, I was favor’d with a sweetly-awfull Sense of God’s

Majesty and Love. How happy, O Lord, is the Soul, which is enabled to wrap itself in Thee!

Friday, 6. Enjoy'd the Peace of God To-day: particularly at Night, before Bed-time; when my Communion with the Father of Spirits was near and sweet. I could indeed say, "My Lord, my Love, my All!"

Saturday, 7. Was occasionally comforted from above. Blessed, O God, unutterably blessed, is the Man whom Thou chusest, and causest to approach unto Thee! Thy Secret is with me; and Thou hast shewn me Thy Covenant.

Sunday, 8. In the Morning, read Prayers, and read the Thirty-nine Articles, and the Declaration of Conformity. In the Afternoon, read Prayers, and preach'd, to a very large Congregation. Between Morning and Afternoon Service, I experienc'd much of God's Presence, alone in my Study, while revising the Sermon I intended to preach. My Comforts and Joy did not only flow as a River, but rose like the Waves of the Sea.—In the Evening, read Turretin's Theologia: true is that great Author's Observation, and most happily express'd, "αθανασιας Fides est Fundamentum εθανασιας." Read also Dr Sibbes's "Soul's Conflict:" in which the following Observations are equally important, certain, and comfortable;

"The Angel troubled the Waters, which then cur'd
 "those that stept in: 'tis also Christ's Manner to trouble our Souls first, and then to come with Healing in His Wings. — As for Crosses, He doth but cast us down, to raise us up; and empty us, that He may fill us; and melt us, that we may be Vessels of Glory: Loving us as well, in the Furnace, as when we are out; and standing by us all the while. — In the worst Condition, the Church hath two Faces: one towards Heaven and Christ, which is always constant and glorious; another towards the World, which is, in Appearance, contemptible and changeable. — In all
 " Storms,

“ Storms, there is Sea-room enough, in the infinite
 “ Goodness of God, for Faith to be carry’d with full
 “ Sail. — Places and Conditions are happy or miserable,
 “ as God vouchsafeth His gracious Presence more or less.
 “ —God is nearest to His Children, when he seems fur-
 “ thest off. — ’Tis as natural for Sin to raise Doubts and
 “ Fears in the Conscience, as for rotten Flesh and Wood
 “ to breed Worms. Sin, like Achan in the Camp, or
 “ Jonas in the Ship, is that which causeth Storms with-
 “ in and without. — Of all Troubles, the Trouble of a
 “ proud Heart is the greatest. — The greater Part of our
 “ Troubles we pull upon ourselves, by not parting our
 “ Care so, as to take upon us only the Care of Duty,
 “ and leave the rest to God ; and by mingling our Pas-
 “ sions with our Crosses ; and, like a foolish Patient,
 “ chewing the Pills which we should swallow down.”

Tuesday, 10. Whilst taking my Evening Walk, by myself, on the Hill that overlooks this Village, and surveying the lovely Vales, that lye beneath on either Hand, the Lord melted me into Gratitude and Praise. I was not alone ; for the great Father of All was with me. — On my Return, wrote part of a Sermon, after Supper, on 2 Cor. v. 8. and my Peace and Joy in Believing were great.

Sunday, 15. In the Morning, rode to *Sheldon* ; where I read Prayers and preach’d to a very attentive Congregation : a small Church, but well fill’d. After Service, return’d home to *Broad-Hembury* ; where, in the Afternoon, I read Prayers and preach’d to a great Auditory : and the Lord was with me in an especial Manner. Spent the Evening, very comfortably and profitably, in writing Part of a Sermon. At Night, those Words dwelt much upon my Mind, and were greatly blest to me, “ The Lord is my Portion, saith my Soul : ” through the Influence of His good Spirit, I could see and rejoice in God as my Portion indeed.

Sunday,

Sunday 22. Whit-Sunday. In the Morning, read Prayers, preach'd, and administer'd the Holy Sacrament to thirty-six Communicants. In the Afternoon, read Prayers, and preach'd, to a very large Congregation. I trust, the Ordinances were blest to some: but, as to myself, I can only say, that I went through the Dutys of the Day with Strength, Ease, and Presence of Mind. I desire to be thankfull for this: yet am griev'd, that I was not more fervent in Spirit, and higher on the Mount of Divine Love. I could ever wish to be

“ Like the rapt Seraph that adores and burns.”

Fain would I mount; fain would I glow;

And loose my Cable from below:

But I can only spread my Sail;

Thou, thou must breathe th' auspicious Gale!

Friday, 27. Notwithstanding my aggravated Sinfulness and my absolute Unworthiness, God gave me, this Night, to drink of His Consolations, as from a River. “ Pardon and Sanctification,” was my Prayer: “ *Mercy,*” “ *Pardon, and Salvation,*” was the gracious Answer.

Saturday, 28. This Evening, I was enabled to rejoice in Spirit. God gave me not only a good Hope in His Grace, but the Assurance of Faith. Finish'd a Sermon on *Rev. ii. 17.* I do think and trust that I can say, 'That Text is verify'd in me, even me a Sinner. Through the Blood of the Lamb, I believe that I shall overcome: I am often fed with the *hidden Manna* of Communion with God: there are Times when I can set to my Seal, that the *white Stone* of Absolution and Justification is mine: and that I have the *new Name*, the Privilege of Adoption into the invisible Family of God; the Consciousness of which is attended with such Comfort as is only known to them that receive it. To Father, Son, and Spirit, be all the Glory!

Sunday, 29. Read Prayers, and preach'd, Morning and Afternoon, to a much larger Congregation, both Times, than I expected, considering the Wetness of the Weather.

Weather.—God has water'd the Earth, To-day, with His Rain, which has been, for some Time, greatly wanted: but the spiritual Shower of Divine Love did not descend upon my Soul, 'till I retir'd to my Study, this Evening, after Family Prayer. I had then some short, but comfortable Intercourse with God. An Observation which I met with To-day, in reading Downname's "Christian Warfare," struck me much, speaking of the Holy Spirit as the *Sealer* of the Elect, he asks, "How is it possible to receive the Seal, without feeling the Impression?" O that I might feel it, more and more!

June 5. Sunday. This Morning, I read Prayers, and preach'd, to a large Congregation; and, in the Afternoon, to a very large one. My God was present with me, both Times: and, I trust, I have Reason to hope, that my Labor was not in vain in the Lord. — Visited and pray'd with Farmer *William Taylor*, twice To-day. The first Time, particularly, I had great Freedom of Speech, in conversing with him on spiritual Matters. He has, probably, not many Days to live; and, I would hope, is not without some Sense of Divine Things. — Visited also, and pray'd with *Edward Granger*: a very ignorant Person, and full of what are call'd good Resolutions, if God should restore him again to Health. 'Tis a melancholy Thing, that, in a Protestant Country, a Minister should have so much Ignorance to combat with, in most of the common People. I thank Thee, Holy Father, if I am, in any Measure, enlighten'd into the Knowledge of Thee; and beseech Thee to make me an Instrument, in Thy Hand, of giving Light to others, so far as my little Sphere extends.—Was, through Grace, very comfortable in my own Soul, several Times this Day.

Thursday, 9. In the Morning, visited and pray'd with Farmer *William Taylor*. One Thing, which he said, I took Notice of with Satisfaction: his Words were, "*My Pains are nothing, to my Hopes.*"—Din'd and drank Tea at

at *Grange*. At Night, after my Return from thence, I was happy in the Lord. I was enabled, from a Sense of Interest in Christ, to sing those sweet Lines,

“ Jesus, Thou art my Righteousness,

“ For all my Sins were Thine, &c.

Sunday, 12. Read Prayers, and preach'd, Morning and Afternoon. Might I judge of what others felt, by the comfortable Enlargement I experienc'd myself, both Parts of the Day, I should trust that the Arm of the Lord was reveal'd. The Afternoon Audience was very great: and God was with me of a Truth. A Door of Knowledge, and of Utterance, was open'd to me: and I humbly hope, God open'd to Himself a Door into the Hearts of some that heard. I cannot forbear observing, that, last Night, and To-day, the Lord gave me some special Assurances of His being with me in the Discharge of the public Dutys of this Sabbath: and His gracious Intimations were verifi'd indeed. The Promises of *Man* frequently excede the Performance; but *God's* Performance exceeds even His Promises.

Saturday, 18. All Day at home. Wrote several Hymns; and, while writing That, which begins thus, “ When Faith's alert, and Hope shines clear,” &c. I was, through Grace, very comfortable in my Soul: so, indeed, I have been the whole Day. Read Bishop Hopkins's Works, which were sent me from Exeter Yesterday, with much spiritual Improvement. From Morning 'till now, i. e. 'till Eleven at Night, I have enjoy'd a continual Feast within. Christ has been unspeakably precious to my Heart, and the Blessed Spirit of God has visited me with sweet and reviving Manifestations. Temptations of a particular Kind, beset me more than once; but the Lord lifted up His Standard, and I fell not; the Gates of Hell attack'd me, but did not prevail against the Grace of God which was with me. Glory be to God on high, who spreads a Table for me in the Wilderness, making me to banquet on His Love; and who
has

has caus'd my Cup of Joy to overflow this Day. Yea, and I shall dwell in the House of the Lord, and be myself His House, for ever.

Sunday, 19. Though somewhat out of Order in the Morning, God carry'd me well through the Dutys of the Day. Read Prayers and preach'd, twice, as usual. In the Afternoon, the Congregation was very large. This has not been such a rejoicing Day, to my own Soul, as Yesterday was : but, I trust, the Word preach'd was not powerless altogether. Yet this, I fear, I can truly say, that my Lot has never hitherto been cast among a People so generally ignorant of Divine Things, and so totally dead to God. I know of but three Persons, in all this large and populous Parish, on whom, I have solid Reason to trust, a Work of saving Grace is begun : and these are, Mrs *Hutchins*, Farmer *William Taylor*, and *Joan Venn*. But this I verily believe ; that, if God had not some Elect Souls to call, He would not have sent me hither. When Vicar of Harpford, I labor'd among that People for a great Part of two Years, before I could perceive a sensible out-pouring of God's Holy Spirit upon them : and yet, before I left them, God seem'd to have own'd my Ministry in a very great and unexpected Manner. Lord, grant, if it please Thee, that I may have the same Consolation here !

Wednesday, 22. Calling on Mrs *Hutchins* this Evening, I found *Joan Venn* there, from whom I had the Comfort of hearing that my unworthy Ministry has, in general, been attended with great Power to her Soul : but, above all, on the 24th of last April, in the Afternoon, under that Sermon from *Psalms xxxii. 1.* Lord, carry on Thy Work in her Soul and mine, to the Day of Christ !

Friday, 24. Visited and pray'd with *Sarah Granger*. In the Evening, had a very comfortable Interview with old Farmer *William Taylor*, who, though better than I ever expected to see him, is not, in all Probability, far from the invisible World. God enabled me to pray with him

him extempore; and I never yet saw him so affected. If the Lord gives Ability, I think to lay aside Forms of Prayer, in my future Attendance on the Sick. I generally find, that Prayer, on these Occasions, offer'd up as God gives Utterance, is more blest to the Souls I attend upon, as well as to my own. Lord, may Thy good Spirit, which maketh Intercession in Thy Saints, be ever present with me, to help my Infirmitys, and teach me to pray as I ought!—There are, certainly, particular Exigences, and Cases, which few if any prescrib'd Form can reach. With Regard to this, and every other Part of my Duty as a Minister, my Help standeth in the Name of the Lord, who hath made Heaven and Earth. I only wish, that my natural Diffidence was less, and my Faith greater!

Sunday, 26. A Sabbath of Joy and Blessing. Was somewhat cast down, last Night, and early this Morning, at the Prospect of the public Dutys lying before me, as I have been, for some Days past, troubled with a Cough, which grows upon me more and more. But God heard my Petitions, and was better to me than my Expectation. I read Prayers, and preach'd, in the Morning, to a large Congregation; and, in the Afternoon, to an exceeding full one: with unusual Freedom of Utterance, and Strength of Body, both Times. After Morning Service, visited and pray'd with Sarah Granger. In Prayer, she was quite melted down, and wept greatly. God gave me both Words and Matter, suitable to her Case. In the Evening, visited and pray'd with Farmer William Taylor: and, on this Occasion too, I was enabled to pray with much Liberty of Speech, and Comfort to myself. In the Course of our Conversation he told me, that “being alone
“ Yesterday Evening, and begging of God to hearken to
“ his Supplications, he thought he heard a Voice say,
“ *I will* hear thy Prayers:” and that his Hope of Accept-
“ ance has been ever since, greater than usual.” How
this really was, I dare not say: but would chuse to suspend
my

my Judgement about it. This, however, I am glad to observe in him, namely, that he is most earnestly desirous of gaining the Assurance of his Justification. Surely, if the Foundation of true Faith was not laid in his Soul, he would hardly be so desirous of having the Top-stone brought forth with Joy. — At Night, finish'd a short Morning Sermon, which I began Yesterday, on *1 Kings xvii. 21.*

Tuesday 28. In my Way to Grange (where I din'd and spent the Evening), visited Sarah Granger. I found her surrounded with weeping Friends and Relatives, and herself little more than alive, in point of bodily Strength, but perfectly sensible. My Mouth was open'd, to speak much, and pertinently to her Case: and the Lord gave me very great Freedom, Enlargement, and Warmth in Prayer. I hope, it was made a Season of Blessing both to her and to those who were present, as, through Grace, it was to myself. She strongly, and in a most affecting Manner, requested me to have an Eye over her Children, when she was dead and gone, and to do what I could in furthering them in the Way to the Kingdom of God. I assur'd her, that nothing, in my Power, should be wanting, if I liv'd, which might conduce to their spiritual or temporal Welfare.

July 1. Friday. Drinking Tea, this Afternoon, at Priory; we were surpriz'd with a very unexpected Storm of Rain, Thunder, and Lightening. The Flashes were so frequent, and so very violent, that Mrs Sydenham propos'd shutting the Windows, letting down the Curtains, and having Candles brought in: which was done accordingly. I dropt an Intimation of my Readiness to go to Prayer: but the Hint was not accepted. After about two Hours, the Weather being fair again, I took that Opportunity of returning home to Broad-Hembury. On my Way, the Thunder and Lightening were renew'd; but, there being no Rain, I kept on: and, blessed be God's good Providence, arriv'd safe at the Vicarage.

The

The Lord preserv'd me from a slavish Fear : but I felt a very desirable Awe on my Mind, even such as I would always wish to feel, on such a commanding Occasion. I convers'd much with God in mental Prayer, and desire to bless His Name, that the awfull Manifestations of His Power were not commission'd either to hurt or destroy. I have heard much louder Thunder ; but never, I believe, saw such prodigious Lightening : except my being more expos'd to it, than I ever was before, makes me think so. Thou, O Lord, commandest the Waters ; it is the glorious God, who maketh the Thunder : and (ador'd be the Riches of Thy Mercy) it was Thou, who didst bid the Lightenings alarm, but prohibit them to strike. O take me, and seal me Thine for ever !

Saturday, 2. God gave me, this Night, some very express and comfortable Assurances of His blessing me in the Course of the public Dutys To-morrow. Lord, I humbly say, Amen : I *beg* that it *may* be so ; I *believe* that it *will* be so.

Sunday, 3. Early this Morning, took Horse for *Fen-Ottery* ; where being arriv'd, I went to Captain Penney's. After being with him about Half an Hour, we walk'd to Church. As we were going, the Captain suddenly took hold of my Left-arm : I, imagining he might have something particular to say to me, went closer to him ; when he fell on me, with all his Weight. At first, I suppos'd he might have stumbled, and lost his Footing : but was alarm'd, when I found him continue motionless in my Arms. In less than Half a Minute, he came to himself ; and was as well as ever. It seems, he has, several Times before, been struck in a similar Manner : and, had I not been by his Side, he must have fallen prostrate. O that he may, in this his Day, know the Things that belong to his everlasting Peace, before they are hid from his Eyes ! Being come to the Church, I read Prayers ; and then preach'd, with very great Enlargement and Liberty both of Mind and Utterance. If I might judge by the Tears,
which

which some shed, under the Word preach'd (and, indeed, I myself did with great Difficulty refrain from weeping, toward the Conclusion), the Message of Salvation seem'd to be attended with Power. — After Dinner, rode to *Harpford*; where I read Prayers, and preach'd, to a very great Congregation. Though my Cough was somewhat troublesome, at Intervals; I detain'd my old Audience for fifty Minutes, and great was my Strength of Voice, and Fervor of Spirit: nor less, their Attention.—After drinking Tea at Farmer Carter's, I return'd to Fen-Ottery; where I lay at Captain Penney's.

Upon a retrospective View of this Lord's Day, I find abundant Reason to adore, admire, and praise the Goodness of God. Mr *Luce's* being at Plymouth, render'd it necessary for me, as a Friend, to assist him, by officiating at his Churches: and the Lord has been very gracious to me in my unworthy Ministrations. I have had also, the additional Satisfaction of delivering the Tidings of Peace and Salvation to a People of whom I had, lately, the Charge, and whom I affectionately love in the Lord. Thou God of all Grace, command Thy omnipotent Blessing, on what they have heard!

Tuesday, 5. Laying at *Ottertton* last Night, I took an Airing, this Morning, with Mr Duke, in his Coach, to Budleigh, Knowle, Tidwell, and Salterton; and the Lord enabled me, at Times, to hold comfortable Communion with Himself by the Way.

Saturday, 9. The mercifull and gracious Lord was sensibly with me, the latter Part of To-day. "*Awake and sing,*" and, presently after, "*Arise and shine,*" were spoke to my Soul, from above, with Power and Sweetness.

Late at Night, God was again pleas'd to give me the Knowledge of a Sabbath-day's Blessing To-morrow. Such comfortable and peremptory Convictions of God's future Presence and Support on a succeeding Sunday (with which I have been so often favor'd before-hand) I

X

intend,

intend, henceforth, as often as God is pleas'd to grant them, to distinguish by the Name of *SATURDAY-ASSURANCES*. Assurances they are indeed: so clear, positive, and satisfactory. I never knew them once fail, or deceive my Trust. I have often been dejected and fearfull, at the Approach of a Sabbath on which I was to minister publicly; and God has frequently, not to say generally, been better to me than my unbelieving Fears: but, on those happy Days (and, blessed be His Name, they have, of late especially, been very many) when previous Assurances have been given me of His Help and Presence on the Sunday following, those Assurances have *always* been made good. The Lord has often disappointed my Doubts, and the evil Surmising of Unbelief: but He never once disappointed my Hope, when He has said previously to my Soul, "I will be with thee."

Sunday, 10. God has made this a comfortable Sabbath indeed. In the Morning, read Prayers and preach'd to a considerable Congregation; and, in the Afternoon, to an exceeding great one: with great Readiness, Strength, and Presence of Mind, each Time. — In the Evening, God deliver'd me out of a grievous Temptation, and sav'd me from falling by it. — Visited and pray'd with Sarah Granger. I was heartily glad to find that the Lord has made her sensible of the Deceitfulness of her Heart. Her Fears that she is not sincerely earnest in seeking God, and, to use her own Expression, in her "*Longings after the Lord Jesus*;" are to me, favorable Signs of her being so. In praying with her, God gave me Enlargement of Mind, and great Freedom of Speech. — Visited old Mrs Hutchings: who longs for the Assurance of Faith; but whose Fear of Death rather increases, than abates: I was enabled to speak a Word in Season; and trust, it was not wholly in vain in the Lord. At Night, read Polhill's Treatise (late the Property of the excellent Mr Pearfall),
entitled,

entitled, "Precious Faith:" It is a precious Book, and on a precious Subject.

Friday, 15. God shone upon my Soul greatly this Evening.

Sunday, 17. In the Morning, read Prayers, and preach'd; but not with that sensible Comfort which I sometimes enjoy. In the Afternoon, Mr Savery was so kind as to read Prayers and preach in my Stead. My Cough was rather troublesome To-day.—After Evening Service, I was much chear'd and refresh'd in Soul, while reading Mr Erskine's Sermon, entitled, "Faith's Plea on " God's Word and Covenant."

Sunday, 24. In the Morning, rode to Sheldon; where I read Prayers and preach'd. Returning thence, I read Prayers and preach'd here, at Broad-Hembury, in the Afternoon, with uncommon Strength and Liveliness, and to the largest Congregation I have yet seen in this Place. Blessed be the God of all Comfort, for the distinguish'd Mercys of this delightfull Sabbath. I was carry'd, through the Dutys of it, as on Eagle's Wings; and, amidst the vast Auditory, the Word preach'd seem'd to reach some Hearts with Power and the Demonstration of the Spirit. May it be fasten'd, as a Nail in a sure Place, and be found after many Days!

Sunday, 31. Read Prayers, and preach'd, both Morning and Afternoon, with Strength, and some Liveliness; but with little spiritual Joy.

At Night, was visit'd with some Tastes of Comfort, and with the sweet Rays of my Heavenly Father's Countenance, in reading Erskine's Sermons. Read likewise, not without sensible Improvement, some Part of the Acts of the Synod of Dort: particularly, the Judgement of the British Divines, "De Perseverantiâ Sanctorum."

August. Saturday, 6. Was much dejected in Soul To-night: but, in seeking the Lord, receiv'd some comfortable Intimations.

Sunday, 7. In the Morning, rode to Plymtree; where I read Prayers, and preach'd, with very great Freedom, Strength, and Enlargement, to a serious, attentive Congregation: some of whom seem'd to experience as much of the Holy Spirit's Power, as I did. After dining at Mr Harward's, I return'd to Broad-Hembury: where I read Prayers, and preach'd, to a prodigious full Church, with equal Fervor and Liberty both of Mind and Utterance, as in the Morning. I can never enough adore Thy Goodness, O Thou God of all Grace!

Monday, 8. I cannot help noting, to my Shame, and as a Mark of my exceding Depravity, that, after all the Lord's Sabbath-day's Mercys to me Yesterday, I was never, that I know of, more cold, lifeless, and wandering, than I was in secret Prayer last Night, just before going to Bed. Pardon, dearest Lord, my Want of Love! Alas, if I lov'd Thee more, I should serve Thee better.—During the Course of the present Day, God gave me some very humbling and instructing Views of myself. Abstracted from special, efficacious Grace, *Nothingness* (or, if any Thing, *utter Sinfulness*) may be written on all I have, and am, and do. Blessed be God, that I have some Ground to hope myself interested in a better Righteousness than my own!

Sunday, 14. Read Prayers, and preach'd, Morning and Afternoon. Was, in general, greatly depress'd in Soul, this Day: but not so much, during the Seasons of public Worship, as before and after. In the Evening, and at Night, my Heart aspir'd to God with Groanings that cannot be utter'd. Yet, while reading Whitty's Sermons, I experienc'd a great Degree of Divine Power, and, now and then, some Sweetness; but I could not rejoice in the Lord: nor is it fit, that such a Sinner always should. Deal with me, O God, as Thou wilt: but O seal me to the Day of Redemption, and make me be found in the Number of Thine at last!

Thursday,

Thursday, 18. At Exeter, To-day, I spent some Time with that excellent Christian, good old Mr Brewer: and, in the Course of our Conversation, I experienc'd much of the Divine Presence. Among other Matters, he mention'd some Particulars, spoke in a Charge lately given at the Ordination of a young Dissenting Minister: which I put down here, as they are too good to be lost. "I cannot conclude," said the old Embassador of Christ, "without reminding you, my young Brother, of some Things that may be of Use to you, in the Course of your Ministry. 1. Preach Christ crucify'd, and dwell chiefly on the Blessings resulting from His Righteousness, Atonement, and Intercession. 2. Avoid all needless Controversys, in the Pulpit; except it be, when your Subject necessarily requires it; or when the Truths of God are likely to suffer by your Silence. 3. When you ascend the Pulpit, leave your Learning behind you: endeavor to preach more to the Hearts of your People, than to their Heads. 4. Don't affect too much Oratory. Seek rather to profit, than to be admir'd." In the Afternoon, return'd to Broad-Hembury.

Sunday, 21. In the Morning, attended my Friend, Mr Savery, to Sheldon; where he read Prayers and preach'd. Return'd, by Dinner, to Broad-Hembury, where I read Prayers, and preach'd, in the Afternoon, to a large Congregation, and with a Spirit and Life that seem'd to reach the Hearts of Most present. It was a Sabbath-day's Blessing indeed. Surely, nothing but Heaven itself can exceed such a golden Opportunity! Bless the Lord, O my Soul; and all that is within me, praise His holy Name!

Saturday, 27. In secret Prayer, To-night, God gave me a *Saturday-Affurance* of a Blessing To-morrow: and I was enabled to believe that it would be unto me, even as the Lord had said.

Sunday, 28. Read Prayers, and preach'd, both Parts of the Day, with uncommon Strength of Body, and with vast Enlargement of Soul. Between Morning and Afternoon Service, being in my Study, and comfortably engag'd in secret Prayer, the Lord visited me with a refreshing Shower of Divine Love: so that my Soul was like a water'd Garden. I never felt so intense a Desire to be usefull to the Souls of my People; my Heart was expanded, and burnt with Zeal, for the Glory of God, and for the spiritual Welfare of my Flock. I wish'd to spend and be spent in the Ministry of the Word; and had some gracious Assurances from on high, that God would make use of me to diffuse His Gospel, and call in some of His Chosen that are yet unconverted.—In the Afternoon, the Congregation was exceeding great indeed. I was all on Fire for God; and the Fire, I verily believe, caught from Heart to Heart.—I'm astonish'd, when I review the Blessings of this Lord's Day. That a Sinner so vile, so feeble, so ill and so Hell-deserving, should be thus powerfully carry'd beyond himself, and be enabled to preach with such Demonstration of the Spirit. Unto me, who am less than the least of all Saints, is this Grace given, that I should preach, among the Gentiles, the unfearchable Riches of Christ. Lord, let Thy Word run, and be glorify'd! Out of Weakness, I am made strong: to Thy Name alone be the entire Praise! And go on, Oh go on, to own the Counsel of Thy unworthiest Messenger, and to make the Feet, of Him that sent me, sound behind me! Thy Mercys to me, both as a Man, as a Believer, and as a Minister, have already been so wonderfull; that there is hardly any Thing too great for me to hope for at Thy Hands.

Monday, 29. This Evening, after my Return from Grange, God was very gracious to my Soul. My Meditation of Him was sweet, and He gave me Songs in the Night Season. I had sweet, melting Views of His special Goodness, and of my own utter Unworthiness. The
united

united Sense of these two, keeps the Soul in an even Balance. I am then happiest, as well as safest, when my very Exaltations lay me lowest.

Wednesday, 31. Writing, this Afternoon, to Mrs Browne, of Bath, I could not help enumerating some of God's chief Mercys to me, both in a Way of Providence and Grace, since I saw her last. Among other Things, I observ'd as follows: " God has also given me, in general, a much greater Portion of Health and Strength, than usual; and crown'd His other Mercys, by enabling me to dispense His Gospel, for the most Part, with a Liveliness and Fervor, which I have seldom experienc'd for so long a Time together.—I sing, and ought to sing, of Mercy and Loving Kindness. I can indeed set up my Eben-ezer; erect a Monument of Thankfullness; and inscribe every separate Blessing with David's Motto, *This hath God done*. May His Grace lay me low at His Footstool, as a Christian; and His Almighty Spirit command Success on my unworthy Labors, as a Minister! — The Lord go on to make you, Madam, happy in His Love, and an Instrument of extensive Good to His People below. In the Exercise of the Grace He has given you, and in the Discharge of the Dutys He has allotted to you; may your Joy and Peace flourish as the Lily, and your Comforts cast forth the Root as Lebanon. Amid all your bodily Complaints, may His Strength be perfected in your Weakness, and His Right-hand sustain you; 'till, by the Blood of Atonement, and the faithful Guidance of His Spirit, He has brought you to that Land of Light and Rest and Joy, where the glorify'd Inhabitant shall no more, in any Sense whatever say, I am sick.—I propose, if Providence permit, to set out for London, the latter End of September; where I hope to spend the ensuing Winter with my honor'd Mother: happy should I be, in the mean while, to hear, that your Health is at least no worse than usual.—I rejoice

“ to find, from several Gentlemen of Dorsetshire, that
 “ Mr ———’s Health is greatly improv’d. I have not
 “ taken the Liberty of writing to him, since last March
 “ was Twelve-month; one Reason of which is, lest he
 “ should think I had any interested Views to serve:
 “ which, I am sure, is very far from being the Case; my
 “ present Living being vastly more eligible, than any, of
 “ which my honor’d Friend is Patron. When you send
 “ next to Frampton, you would oblige me in conde-
 “ scending to mention my Name, and tendering my most
 “ respectfull Compliments. — My affectionate Remem-
 “ brance, and best Wishes, attend the three young Gen-
 “ tlemen, your Nephews: nor can I give a sincerer Proof
 “ of Both, than by praying, that they may flourish as
 “ Olive Branches in the Courts of the Lord’s House; be
 “ made wise unto Salvation, by His Spirit; and increase
 “ with the Increase of God.—Mr and Mrs Derham have
 “ my affectionate Compliments: they may wonder, per-
 “ haps, that I have not done myself the Pleasure of
 “ writing to them; but dear Mrs D. deserves only a
 “ scolding Letter (if I could find in my Heart to send
 “ her such an one), for leaving London, last Autumn,
 “ without seeing me, though she knew I was then in
 “ Town: and the Friend, at whose House she was, and
 “ who inform’d me afterwards of these Particulars,
 “ was engag’d to drink Tea with me the very Day Mrs
 “ Derham sat out for Bath.”

September. Friday, 2. Receiv’d, this Morning, a Let-
 ter from a Gospel Friend; informing me, that Mr Morris,
 of the County of Wexford, in Ireland (whose Ministry
 was, a little turn’d of twelve Years ago, blest to my
 Conversion), is waxing cold in the Work of the Lord.
 Upon which, I thought it a Debt due to Friendship, and
 to the Cause of God, to write him the following Letter:

N. B. *This is the first in the Collection of Letters, p. 319.*

Saturday, 3. God was graciously pleas’d, this Night,
 to give me an Assurance of His Blessing on the Public
 Work

Work of To-morrow. How tenderly and bountifully does the Father of Consolations deal with His finfull Messenger! Surely, Doubting is doubly a Sin in *me*!

Sunday, 4. In the Morning, rode to Sheldon; where I was enabled to read Prayers, and preach, with great Comfort to myself, and, I have Reason to hope, with Power to them that heard. On my Return, being Part of the Way over Hembercombe (more properly, Hembury Common) a most violent Storm of Rain oblig'd me to turn back, and take Shelter at Richard Lane's. After Half an Hour's Stop there, I return'd to Broad-Hembury; where, in the Afternoon, I read Prayers, and preach'd, with the greatest Freedom and Fervor, to a most attentive and (in Appearance) affected Congregation. Wet as the Afternoon has prov'd, a great Number of Strangers were at Church; and, I verily think, the Presence and Power of God was amongst us.—After Service, good old Mrs Hutchings, and Joan Venn, drank Coffee with me at the Vicarage. Our Conversation was, for the most Part, savory and comfortable. — Was rejoic'd to hear, that the Word of God from my Lips has been greatly blest of late to those two Persons; to Farmer Copp, and his eldest Son; to old Mr Thomas Granger, Farmer Smith, and several others of my Parishioners. — Since I came down last into Devonshire from London (i. e. not quite a Twelvemonth ago), God has own'd my Ministry more than ever: particularly, at Harpford, and here. Blessed Lord, the Work is Thine alone. Go on, I most humbly beseech Thee, to speak to the Hearts of Sinners, by the meanest Mouth that ever blew the Trumpet in Zion! — At Night, I was much comforted in Spirit, in reading Bishop Beveridge's Private Thoughts.

Monday, 5. Had some sweet, refreshing Intercourse with God, several Times To-day. — Upon a Review of my Experience during the former Part of last Year, and occasionally in the Course of the present; I cannot help observing,

observing, that great Humiliations are, often, the best Preparatives for Ministerial Usefulness.

Tuesday, 6. Answer'd a Letter lately receiv'd from Mr Philips, of Salisbury : in which, among other Things, I observ'd as follows :

N. B. *This is the second in the Collection of Letters.*

Saturday, 10. God refresh'd and satisfy'd my Soul To-night, with a *Saturday's-Affurance*. "I have blest thee, "and will blest thee again," was the Answer I receiv'd.

Sunday, 11. In reading Prayers, and in preaching, the Lord was signally with me, both Parts of the Day. In the Afternoon, especially, the Word, I verily trust, went forth with Power and was glorify'd.

Saturday, 17. Receiv'd some satisfactory and comfortable Intimations of a Sabbath-day's Blessing To-morrow. Surely, the Lord is indeed good to them that wait for Him, and to the Soul that seeketh Him !

Sunday, 18. Read Prayers, and preach'd, Morning and Afternoon, with very great Fervor, Strength, and Enlargement. That God is doing His Work of Grace upon the Hearts of some, I have all the Proof, both public and private, that the Nature of the Case will admit of. The Lord hath been to my Soul, this Day, both in my Study, and in the Temple, a Place of broad Rivers and Streams.

This Evening, I met with a Paragraph from Archbishop Usher, which well deserves to be entered here. "I must tell you," says the excellent Prelate, as my Author relates it, "that we do not well understand what "Sanctification and the New Creature are: It is no less "than for a Man to be brought to an entire Resignation of "his Will to the Will of God; and to live in the offering up "of his Soul continually, in the Flames of Love, as an whole "Burnt-offering to Christ." I trust, I have experienc'd, and do frequently experience, something of this blessed Work, in myself: Lord, make the little One become a Thousand !

Saturday,

Saturday, 24. Din'd at Ottery, To-day, at Mr. Dare's. Our Conversation turn'd partly on Historical, partly on Religious Subjects. We talk'd particularly on the Nature of Regeneration: and I took Occasion, among other Things, to observe, that the whole Process of the New-Birth seems included in that three-fold Conviction, mention'd by our Lord, and declar'd by Him to be the Office of the Holy Ghost: namely, *Conviction of Sin*, or of our total Depravity by Nature and Practice; of the Impossibility of our being justify'd by Works; of our Liableness to the whole Curse of the Law; and our absolute Inability to help, save, or recover ourselves, whether in whole, or in Part: 2. *Conviction of Righteousness*, i. e. of the Perfection, Necessity, and Efficacy of Christ's Righteousness, in order to Justification before God: 3. *Conviction of Judgement*, or that Act of the Holy Spirit on the Soul, whereby "the Prince of this World is "judg'd;" brought, as it were, to the Bar; found guilty of Usurpation; and dethron'd: from which happy Moment, the Sinner is brought into sweet Subjection to God, his lawfull Sovereign, Sin is weaken'd as to it's Dominion (in order to it's final Extirpation), and the regenerate Soul is more and more conform'd to the Image of God's Holiness. So that, I suppose, Conviction of Sin is only another Name for evangelical *Repentance*; Conviction of Righteousness, for true *Faith* in Christ; and Conviction of Judgement, a Periphrasis for *Sanctification*: which three capital Graces are the Constituents of Regeneration. — Towards Evening, return'd to Broad-Hembury.

Sunday, 25. In the Morning, read Prayers, and preach'd: and the Power of God appear'd to accompany the Word spoken. Young Mr Minifie, in particular, was, I am inform'd, greatly affected from above. In the Afternoon, the Congregation was by far the greatest I ever yet saw here: the People flock'd like Doves to the Windows; and such an Auditory, and that Auditory so solemn

solemn and attentive, was a most awfull, affecting Sight. I read Prayers, and preach'd, with a Fervor, Strength, and Liveliness, which only God could give. His Word seems to run like Fire which none can quench. Lord, pardon my Unworthiness, and accomplish the Work of thy Grace upon the Hearts of them that hear, and on the base, sinfull Heart of me the feeblest and most undeserving of Thy Messengers!—After Evening Service, Mary Ellis call'd on me. If ever a Soul was truly convinc'd of Sin, I believe she is so. I endeavor'd to administer Balm to her wounded Spirit, by opening up the Promises, and unfolding a little of the unsearchable Riches of Christ.—This Morning, as I was going to Church, Joan Venn put a Paper into my Hands. Last Tuesday, she gave me an Account of God's past Dealings with her Soul: and I have seldom seen a Person, of the Truth of whose Conversion I had so little Cause to doubt. In Consequence of our Interview that Day, she has had some Exercises of Mind, as I find from this Paper, which, omitting what relates to my unworthy Self, runs thus: “ I have had
 “ very deep Thoughts, and very great Trouble, since my
 “ last Discourse with you. I have look'd into my Life
 “ past; I have ransack'd my Soul, and call'd to Mind
 “ the sinfull Failings of my Youth: and I find it very
 “ hard and difficult, to make my Calling and Election
 “ sure. I have earnestly desir'd to leave no Corner of my
 “ Soul unsearch'd; and I find myself a very grievous
 “ and wretched Sinner. I have committed grievous Sins,
 “ very grievous Sins, such Sins as are not fit to be
 “ named before God's Saints. I have examin'd my Soul
 “ by each particular Commandment, and find myself
 “ guilty of the Breach of All, and that in an high De-
 “ gree. And now, when I look upon the Glass of the
 “ Law, and there see my own Vileness, I find God's
 “ Justice and my own Deserts even ready to surprize me
 “ and cast me down into the nethermost Hell, and that
 “ most righteously: but O, see the Goodness of a gra-
 “ cious

“ cious God, in that He hath given me a Sight of my
 “ Sins! And I am inclin’d to think, that, if God did
 “ not work with me, this Sorrow could not be. O, Sir,
 “ I cannot but let you know, that sometimes I have some
 “ blessed Thoughts of God: and O, how sweet are they
 “ to my Soul! they are so ravishing, that I cannot possibly
 “ declare it: but they are like the Morning Cloud and early
 “ Dew, soon gone, and then I am afraid. I have had Abun-
 “ dance of Tryals and Temptations in these three Years
 “ almost; but if I could think that my dear Lord had
 “ shed His Blood for *me*, I should not be so much sha-
 “ ken: and, because I cannot apply these Things to
 “ myself, my Heart doth mourn within me. I am
 “ greatly afraid of the Deceitfullness of my Heart, lest
 “ that should deceive me. But let the righteous smite
 “ me, and it shall be a Kindness; and let him reprove
 “ me, and it shall be excellent Oyl which shall not
 “ break my Head. O that the Lord Jesus Christ would but
 “ sprinkle what I have said, with His precious Blood!
 “ And, now I have open’d my Soul to you, I most hum-
 “ bly beg and desire your Advice concerning these
 “ weighty Matters: for they are Matters which concern
 “ my never-dying Soul. — And I have an high Esteem
 “ for you: but what is my Esteem? The Esteem of a
 “ poor Worm; of a poor, sinfull Creature. O that the
 “ Lord would let me see, more and more, my own Vile-
 “ ness! Now I have declar’d to you what the Lord,
 “ through Grace, hath reveal’d to me; though I am
 “ unworthy to write to such,” &c.

O that all my Parishioners were, not only almost, but altogether such in Spirit, as this Woman! Illiterate she is, and, I believe, chiefly supports herself by spinning: but, when God teaches, Souls are taught indeed.

October, Sunday, 2. In the Morning, read Prayers, and preach’d, to a large and affected Auditory: afterwards, I administer’d the Blessed Sacrament. Last Whitsunday, I had but thirty-six Communicants: To-day, I had the Comfort of counting sixty-one. ’Twas a Season
 of

of spiritual Joy and Refreshment. Duty is pleasant, when God is present. — In the Afternoon, read Prayers, and preach'd, to a still more crowded Church than ever. Great were my Strength and Joy in the Lord: and the Word, I verily trust, was arm'd with Divine Power. Mr Pratt, of Dalwood, in Dorsetshire, with two other Gentlemen of the same Place, were here, both Parts of the Day.—I know not that I ever spent a more comfortable and triumphant Sabbath. How is it, O Thou God of Love, that Thy tender Mercys should thus accompany and follow the vilest Sinner out of Hell! That to me, who am less than the least of all Saints, this Grace should be given, that I should both experience and preach the unsearchable Riches of Christ!

Monday, 3. Good Mr Bampffield, of Sheldon, call'd on me this Morning; and our Conversation, though short, was chiefly on the best Subjects. — Having been inform'd, Yesterday, that Mr Rutter, a worthy Dissenting Minister in Honiton, was seiz'd, a few Days ago, with the Palsy, and disabled from the Work of the Ministry, I wrote him this Letter:

N. B. *This is the third in the Collection of Letters.*

December. Saturday, 3. Mr Bottomley, a worthy Person, for whom I have a very great Esteem, but who has long been an Arminian, put a Paper into my Hands, last Night, at the Queen's Arms, after the Club broke up, containing some of his chief Objections to the Calvinistic Scheme. It is a Copy of a Letter, sent by him, some Time ago, to Mr *Romaine*: and runs in an humble, modest Style; very different from the Bigotry and Fury, the Abuse and willfull Misrepresentations, too usually found in the Productions of those who pretend, amidst all, to be Advocates for universal Love in the Deity; but of which they seldom shew any Traces in themselves.

I gave my Friend the Substance of my Thoughts in the following Letter:

See the fourth Letter in the following Collection.

L E T T E R S.

L E T T E R S.

To Mr MORRIS.

Broad-Hembury, near Honiton, Devonsh. Sept. 2, 1768.

IT is, now, above eight Years, since I saw, or heard from, my ever dear Mr Morris. The Lord knows, you are near my Heart, and are often present to my Thoughts. God grant that this Letter may find my valu'd Friend as well in Body, and as lively in Soul, as when I saw him last!

I have been in Orders, between six and seven Years; and now write to you from my Living. The Spirit of God has kept me stedfast in His glorious Truths, and given me much Joy and Peace in Believing. I trust, too, that my Labors, as a Minister, have been own'd from above, to the Calling in of some chosen Vessels, and to the Consolation of others who were, before, quicken'd from their Death in Trespasses and Sins: which I mention to the Praise of the Glory of His Grace, who vouchsafes to make use of the meanest, the feeblest, and the unworthiest Instruments, to accomplish His Designs of Love towards those He delights to save.—Whilst I am writing, the Fire kindles in my Soul: may it reach your Heart, when this Letter reaches your Hands. I am, at present, high on the Mount of divine Love, and can sing with the Church, *Isa. lxi. 10.* “I will greatly rejoice in the Lord,” &c.—How is it with *you*? Are you as zealous for Christ, and for Souls, as when God made you the Means of my Conversion twelve Years ago? O that the Lord would rend the Heavens, and come down, and set you all in a Flame
for

for Himself! Permit your spiritual Son to remind you of the sweet, the memorable Days and Months that are past. Indeed, and indeed, I love you tenderly, in the Bowels of Jesus Christ. How has my Heart burnt within me, and how have my Tears flow'd, like Water from the smitten Rock, when I have heard you preach the unsearchable Riches of His Grace, Blood, and Righteousness! The Word came with Power, and with the Holy Ghost sent down from Heaven. And is it true, can it be possible, that you should cease from your Work of calling Sinners to Repentance? Do you withdraw your Hand from the Gospel-Plough, after God has made it prosper so long in your Hands? I am told so; but I cannot believe it. O Man of God, stir up the Gift that is in thee: let it not rust and moulder, by lying useless. The Lord has often spoke to me, by your Mouth: Oh, that He would now speak to you by my Pen! Do, at my Request, meet the dear People of C: and who knows, but there may, once more, be Showers of Blessing? Blow the Trumpet in Zion, as heretofore. While Life and Health and Strength continue, let your Feet stand upon the Mountains, and the Law of Gospel-Kindness dwell upon your Tongue, to the very last: yea, let your Lips feed many. — Adieu. I scarce know how to leave off, when I write to any of my Brethren in the Faith. If even the poor, feeble, mortal Saints below, love one another so well: no Wonder that the Love of an Infinite God to His own dear Elect, should be from everlasting to everlasting.—Electing, Justifying, Regenerating, Sanctifying, and Persevering Grace, have been, and are, the Subjects of my Ministry: and, I hope, will be, to my latest Breath. If a Messenger of Christ is under the lively, experimental Influence of these glorious Truths; the Word of His Master will be as Fire in his Bones: yea, he'll be in Pangs, as it were, like a Woman in Travail, 'till Christ is form'd in the Hearts of them that hear. God
Almighty

Almighty pour out such a Spirit of Fervency on my Dear
Mr Morris, and on his
ever affectionate Friend, A. T.

To Mr PHILIPS,

S I R,

Broad-Hembury, Sept. 6, 1768.

I Believe I shall go to Town by Way of Salisbury; in
which Case, I will certainly do myself the Pleasure
of calling on you. I wish I could fullfill your Request in
the other Particular, concerning which you write: but
the Times will not allow it. Every one, that knows me,
knows that I have the greatest and most cordial Regard
for the Evangelical Dissenters. I am exactly the same,
in that Respect, as when you knew me first: and most
heartily wish that the Wall of Partition was so far pull'd
down, as to admit all Gospel Ministers to occupy each
others' Pulpits, without Distinction of Party and Deno-
mination. But, as this is an Happiness we cannot ex-
pect to see; I am under a Necessity of foregoing the
Satisfaction it would give me to hold forth the Word of
Life to those Christians who are beyond the Pale of the
Establishment: except (which, in the Course of my
Ministry, many Hundreds have done) any of them are so
condescending as to attend on *me*, who, they know, am
ty'd up from waiting on *Them*. — I am well acquainted
with Mr Elliott; and an excellent Man he is: but he
has set himself more at Liberty, than I can be, by abso-
lutely renouncing all Connection with the Church of
England; which, I freely own, Conscience will not suf-
fer me to do: and I am clear, moreover, that it would be
going out of Bounds, and over-leaping those Limits
which Providence hath prescrib'd me, was I to attempt it.

Pray make my affectionate Compliments acceptable to
your People, and let them know, that 'tis neither Bi-
gotry, Want of Respect, nor Want of Love, that hin-
ders me from complying with the Request they have done
me the Favor to make. Lawfull, in itself, I am con-
vinc'd,

Y

vinc'd, it would be; but, all Things consider'd, far from expedient. — As Matters at present stand, 'tis a great Blessing, never to be sufficiently valu'd and acknowledg'd, that there are some faithfull Ministers of every Protestant Denomination among us: so that no Denomination, unless particularly circumstanc'd, need go beyond their own Tents, in order to gather the Gospel Manna: by which wise and gracious Dispensation of Things, God's Elect, of every Name, are fed and nourish'd up to Life eternal, notwithstanding the nominal Distinctions, which Bigotry, Prejudice, and human Laws, have fix'd.—I am concern'd to hear of Mr H———'s Defection. If he was ever of us in Reality, God will, in due Time, bring him to us again. A truly gracious Man, like a thorough good Watch, may deviate, and point wrong, for a Season; but, like the Machine just mention'd, will, after a Time, come round, and point right as before. In the meanwhile, let such Instances teach us to be jealous over our own corrupt Hearts; make us dependent, sensibly and increasingly dependent, on the Power and Faithfullness of the Holy Ghost: stir us up to Prayer that we may be kept from being carry'd away with the Error of the Wicked; and put a Song of Thanksgiving into our Mouths, to that God, whose free, invincible Grace hath enabled *us* to stand, when others (in Appearance, stronger than we) have fallen, and become as Water that runneth apace.—You enquire about my Usefullness, Acceptance, and Number of Hearers. My Parish is very large, and considerably populous. My Church, I suppose, will hold six Hundred, at least. Strangers, I apprehend, usually make one Third of my Auditory: and the Word has been signally blest to some, both in the Parish and out of it. I have the greatest Reason to believe, that, within the Course of the last Twelve-month, God has own'd my Ministry more than ever. May my Master's Feet go on to found behind me; and may the last Works be, continually, more and greater than the preceding!

To

To Mr RUTTER. 3

Broad-Hembury, October 3, 1768.

REV. and WORTHY SIR,

SLENDER as our Acquaintance is, I yet cannot forbear requesting Leave to express the real Concern I feel, on being inform'd of the afflictive Visitation you lately experienc'd: if That may be term'd afflictive, which is the Result of God's unerring Providence, who does all Things well. May He vouchsafe to sanctify this, and every subsequent Dispensation which may yet befall you! May the Light of His gracious Countenance, the Comforts of His Spirit, and the chearing Intimations of His Favor, be your Strength, and your Portion, when Heart and Flesh fail! You have, I trust, a mercifull and faithfull High-Priest above, who bears you on His Heart, and is touch'd with the Feeling of your Infirmitys. To Him, let us look; on Him, let the Anchor of our Reliance be cast. The Merit of His Blood and Righteousness, like the Waving of Elijah's Mantle, shall smite the Waters of Death; so that the Stream shall part hither and thither, and open a Way for His Redeem'd to pass over on dry Ground. Doubt not, dear Sir, but He will send forth His Light and His Truth, to lead you to His Holy Hill and to His Dwelling-Place, that Land of Rest, and that City of Habitation, where the Inhabitants shall no more say, I am sick. I beg an Interest in your Prayers, and remain, with much Respect and Esteem,

Rev. Sir, Your affectionate Brother,
and most humble Servant, A. T.

To Mr BOTTOMLEY. 4

New-Way, Westminster, Dec. 3, 1768.

WORTHY SIR,

IHAVE read, attentively, the Paper you condescended to put into my Hands; and which I return, because I apprehend you meant I should only peruse it. I not only

approve, but admire, the humble Modesty, with which you write. I pray God, I may be enabled, more and more, to adopt the same truly Christian Spirit. And I verily hope and believe, that That most gracious Being, who has led you thus far, will go on to translate you farther and farther into the Light and Liberty of His Children. — As I once took Occasion to tell you, It is much the same with Mistakes in Matters of Judgement, as it was with the two Disciples in the Dungeon of Philippi: first, the Prison *shakes*; and, next, the Doors *fly open*. I am heartily glad, that you are *shaken*, as to the System you have long embrac'd; and trust, that it is prelusive to your *Deliverance* from it.—I do not trouble you with my Thoughts on the Substance of your Paper: though I must own, there is not, in the whole of it, any single Exception against the Doctrine of Predestination, which will not admit of a very easy Solution. But I omit attempting this, as the Person, to whom that Letter was particularly address'd, is abundantly more capable, than myself, of obviating your Doubts.—Suffer me, dear Sir, to repeat, with all Humility, the Request I made to you some Time ago. Be not hasty, in determining your Judgement on this most important Point. View the Question on all Sides. Chiefly, keep your Eye fix'd on *the Scriptures*; and derive, by humble, earnest, waiting Prayer, all your Light and Knowledge from thence. One Thing I am very clear in; that, if you reduce your Ideas to the Standard of Scripture, and make *this* the Model of *those*; suffering the unerring Word of Revelation to have the casting Vote, and turning your Mind into the Gospel Mold; you must and will, eventually, throw the Idol of Arminianism, in all it's Branches, to the Moles and to the Batts; you'll no longer dwell with Mesech, nor have your Habitation among the Tents of Kedar. Having tasted the good old Wine of Distinguishing Grace, you'll no longer have any Relish for the new Scheme of *Grace without a Plan*, and of a *random-Salvation*: for you will both know and acknowledge,

knowledge that the old is better. Hoping to see that happy Time, I remain, with great Esteem, Dear Sir,

Your affectionate Brother in Christ,

AUG. TOPLADY.

5

DEAR SIR,

Broad-Hembury, Oct. 5, 1772.

YOU need not trouble yourself to send me the Pamphlet you mention, entitled, *A Philosophical Survey of Nature*. It is already in my Possession. I remember to have read it, several Years ago, when it first came to my Hands: and, since my Receipt of your last Favor, I have given it a fresh Perusal. The Author is, undoubtedly, a professed *Materialist*. His System therefore is *Atheistical*, to all Intents and Purposes. He is, I should imagine, a Person of too much Sense, to be an absolute Atheist himself: but he seems to wish he could. The two grand Principles, which enter into the very Basis of his Scheme, viz. That *Matter may have existed from all Eternity*; and that *Matter may, by Organization, be refin'd into Intelligence*: are Positions, which, if admitted, would lay the Axe to the very Root of all Existence purely spiritual; and, consequently, render the Being of God impossible.

To such horrid Lengths of Absurdity and Impiety, are Men, even Those of the brightest Talents, liable; when they unhappily shut their Eyes against that written Revelation, which so kindly holds the Lamp to benighted Reason. One would almost think, that Writers of this Cast are purposely raised up by Providence, to shew Mankind the Necessity of superior Illumination; and to demonstrate the utter Insufficiency of mere Reason, Genius and Philosophy, to guide us either to Happiness or Truth.

This is the only Principle, on which I can account for the glaring *Inconsistencys*, which never fail to disgrace the Reasonings of Infidels. The very Author, now under Consideration, though he attenuates his Theory to a very nice and plausible Texture; is yet guilty of departing

from an Axiom which he professes heartily to adopt, and from which more than a few of his own Deductions are spun. The Axiom is, That *every Effect must result from some prior, producing Cause*. If so (and, surely, if this be not true, we have no Evidence of any Thing), how is it possible for *Matter* to be *eternal*? Matter must be either the First Cause, or an Effect. Should the ingenious Writer affirm *Matter* to be the First Cause; he would only beg the Question, by taking for granted what (I am bold to say) he will never be able to prove: and, on a Point of this Consequence, wherein both Religion and Philosophy are so essentially concern'd, the bare Opinion and unsupported Assertion even of this able Speculator will never carry the Force of Demonstration.—On the other Hand, if *Matter*, in all its Diversity of Modes, cannot be prov'd to be the First Cause (i. e. to have caused it's own Existence); unprejudic'd Reason will immediately conclude, that Matter must, originally, have been the Effect of a superior Intelligent Power: which Intelligent Power could be no other than that ADORABLE AGENT whom we call GOD

If the whole System of material Nature be (as this Author himself acknowledges) a regular Succession of Causes and Effects; will it not follow, that the *Eternity* of Matter is a Matter of *absolute Impossibility*? Let us instance in an *Horse*. Who was *Lightfoot's* Father? *Turk*.—Who was Father to *Turk*? *Sweepstakes*.—Who got *Sweepstakes*? *Hazle*. Were we capable of tracing back the Pedigree of *Lightfoot* to it's original Source; we should not stop 'till we came to the very *first* Horse that ever existed. Being arriv'd so high as That, another Question would yet remain: *How came this FIRST Horse to exist at all?* Certainly, by the Will and Power of some superior Being.

Would not *Reason* laugh at the Man who should affirm, that *there never was a FIRST Horse*, but that *Horses existed ETERNALLY*?

There

There *must*, therefore, in all our ascending Enquirys, be some *Ultimatum*, some given Point, at which to stop. This given Point, this First Cause, is GOD.—The same Analysis, which has been apply'd to *Lightfoot*; will hold equally true when apply'd to any material Thing whatever. All must terminate somewhere: for there is “*No Effect without a Cause.*” Consequently, Matter is not eternal.

“ But may not *Matter* be so *organiz'd* and *refin'd*, as “ to rise into what we call *Intelligence*?” The plain English of this Question is, ‘ May not *Matter*, (such as a Cabbage, a marble Statue, a Candle, or a Chest), be able ‘ to *hear, see, feel, taste, smell, reason, speak, read, write, and walk*?’ If any Individual of the human Species can, coolly and in earnest suppose this; let his next of Kin (if the insane Man’s Possessions will recompence the Trouble) sue for a Statute of Lunacy, and transmit him to his proper Apartment in Moorfields.

I confess myself ashamed to encounter such a Position, with any Degree of Seriousness. Suffer me, however, to ask: Is there no essential, but only a Modal Difference, between the WRITER of the Philosophical Survey of Nature, and the PEN with which he committed his Ideas to Writing?

A Correspondent, less polite than yourself, would tell me, perhaps, that, instead of enquiring into the Capacity of our Author’s Pen, it is Time I should lay down my own. I cannot however, do this, without first repeating the Affection and Respect with which I am, Your’s, &c.

A. T.

To B. S. Esq.

6

S I R,

Broad-Hembury, Nov. 9, 1772.

ACQUAINTED as you are with the leading Objects of my Thoughts, you still would not easily conjecture on what Speculation they lately turned. — I have been comparing my own Situation (not, as some Philosophers advise, with Persons of inferior Rank to myself;

myself; but) with That of Those whom the World calls *Great*. Every Great Man I know, has passed before me in a Kind of Intellectual Review: and the Result is, that, if it were even in my Power, I would not make an Exchange of Condition with any one of the Twenty-seven.

To be happy, we must be virtuous: and, in order to our becoming truly virtuous, we must experience the Grace of God which bringeth Salvation.

7

To Mr AMBROSE SERLE.

SIR

Broad-Hembury, Nov. 20, 1772.

CONTRARY to my Wishes, and by a Sort of Fatality, for which I find myself unable to account; I am, usually, least regular, in writing to Those, whom I most regard. Though incapable of forgetting them, Experience proves that I am but too capable of seeming to neglect them: and none has more Reason to be displeased with me, on this Account, than my dear, my very dear Friend, to whom I am now, after a long Interval of Silence, addressing myself at last.

How many Defects have I, for your Candor to excuse! Prove yourself candid indeed, by excusing them all. Thus will you lay me under still deeper Obligation, and shame me, by your Condescension, into a more punctual Acknowledgement of your Favors. — Your Favors, dear Sir, eminently deserve the Name. They have follow'd me, at home, and abroad, ever since I saw you: and if I had, by a Deadness to all Gratitude, been even dispos'd to forget you, they would have constantly reminded me of you, whether I would or not. In Justice, however, to myself, as well as to you, I must repeat my long intermitted Assurances, That the Person does not breathe, whom I love and respect more than yourself. If I do not tell you so, as often as I ought; impute the Omission to any Cause, except the Want of those two.

The

The Goodness of God still continues to surround me on every Side. Oh, that my Thankfulness, and Improvements in Grace, bore some little Proportion to His Exuberance of Mercys! But in vain do I look within myself, for that Excellence, which I shall never find there, 'till Death is swallow'd up in Victory. God enable me, in the mean while, to feel my own Nothingness, more and more; and to trust in that Great Fullfiller of all Righteousness, who

“*Toil'd for our Ease, and, for our Safety, bled.*”

To those who believe, He is *τιμῆς*, *Preciousness*, in the Abstract. And the more we see of His Preciousness, the more humbling Views we have of our own Vileness. Indeed, SELF-RENUNCIATION is the grand, central Point of the spiritual Life. 'Tis the *Ratio Formalis*, the very Essence, of True Religion. Oh, for a larger Measure of it! We are then happiest, and safest, when we lie lowest, and feel that Christ and Grace are All in All.

But I am, unawares, almost preaching, to One, at whose Feet I wish to sit. May you take the best Revenge, and preach largely to me, in Return. The longer your Sermon, the better I shall like it: like him, who thought the *longest* of Demosthenes's Orations, the *best*. I greatly desire to hear from you: and hope, you are too forgiving, to follow the bad Example of Delay, which I have set you.

Commend myself to the Continuance of your Affection, I need not. Commend myself to your Prayers, I ought, and humbly do. Every Blessing be with you. Above all, the best of Blessings, the Peace and Love of God in Christ,

To Mrs G.

Broad-Hembury, Nov. 20, 1772.

WILL good Mrs G. permit the most unworthy, but not the least sincere, of her Well-wishers, to enquire after her Health; and, at a considerable Distance of

of Place, and after a long Interval of Time, to repeat his Thanks for her many Instances of Politeness and Condescension?

Above all, Madam, how is it with your Soul? What are your Views of God, and Christ, and Heaven? Lively, I trust, and full of Glory. Yet, if our Views are dim and languid, still *He abideth faithfull, and cannot deny Himself*. Not upon our Frames, but upon the Adorable Giver of them, is all our Safety built. If we cannot follow Him in the Light, GOD help us to follow Him in the Dark: and if we cannot follow Him so, to fall down at His Feet, and sink into Nothing, under the Feelings of our own Vileness. They, who are enabled thus to fall, shall be raised in due Time.

I know not why, but I could no longer forbear writing to you. May the Spirit of the living GOD write his Consolations on your Heart, and cause your Triumphs in Christ to abound more and more. Impute this Liberty to Respect and Esteem: and believe me to be, with a great Share of Both, Madam,

Your oblig'd and obedient Servant.

q

To Mr SAMUEL NAYLOR.

[Extract.]

Broad-Hembury, Nov. 27, 1772.

I Am inform'd, that inveterate Troubler in Israel, Mr J. W—, has lately publish'd a Fourth Squib against Mr Hill, I should be glad to see it. What a Mercy it is, that the Enemies of the Gospel, amidst all their Plenitude of Malice, have little Skill, and less Power! Mr W—, consider'd as a Reasoner is one of the most contemptible Writers, that ever set Pen to Paper. O, that HE, in whose Hand the Hearts of all Men are, may make even this Opposer of Grace a Monument of It's almighty Power to save! GOD is witness, how earnestly I wish it may consist with the Divine Will, to touch the Heart and open the Eyes of that unhappy Man. I hold it as much my Duty

Duty, to pray for his Conversion, as to expose the Futility of his Railings against the Truths of the Gospel.

To Mr B. E.

[Extract.]

Broad-Hembury, Dec. 4, 1772.

I Agree with you, that the Expression [viz. That *one Drop* of Christ's Blood would have sufficed to the Redemption of Sinners] has been used by some very pious and well-meaning Persons. Yet, I can by no means look upon the Idea itself as true, or on the Expression as warrantable. If an individual *Drop* had been sufficient, we might indeed well ask, Why all this *Waste* of Sufferings and of Love? The Overplus was, according to this Supposition, absolutely shed in vain. But I cannot bring myself to believe, that any Part of Christ's most precious Humiliation was superfluous and unnecessary. His ineffable Dignity as God, and His absolute Innocence as Man, forbid me to imagine, that the Father would inflict a single Grain of Punishment, on his co-equal and immaculate Son, beyond what was absolutely requisite to the plenary Payment of our infinite Debt. If it be a Rule even in the Operations of Nature, *Frustra fit per plura, quod fieri potest per pauciora*, much more strongly will it hold, in the present Argument. What Idea should we have of that Man's Wisdom, who should lavish a *Million* of Guineas, to procure what a *Shilling* might purchase?

As to the Second Question, "Whether Sinners might not have been saved in some *other* Way, than by the Incarnation, Righteousness, and Death of Christ?" I make no Scruple to give it as *my* Judgement, That *there was no other possible Way* of Salvation for the Lost Sons of Adam. If there had, Infinite Wisdom and Goodness would certainly have fixed upon it, in Preference to the Sorrows and Agonys, the Wounds and Death, of HIM who had done no Sin, neither was Guile found in his Mouth. His own Prayer, *If it be POSSIBLE, let this Cup* (the Cup of Pain and Death) *pass from me*; would most infallibly

infallibly have been granted (for *the Father beareth Him always,*) and Christ could no more pray, than He could bleed, in vain, if any Thing short of the Oblation of Himself could have obtained Eternal Redemption for the People of His Love.—OUGHT *not* Christ to have suffered these Things? ΟΥΧΙ ταυτα ιδει παθειν; *was there not a MUST be, a NECESSITY for it?* Yes: there was. And, upon any other Hypothesis, I see not how it could *please* the Father to *bruise* the sinless Messiah and *put him to Grief*; without forfeiting every Claim to Justice, Wisdom, and Goodness.

Neither is this, “fettering and limiting the Omnipotence of God.” ’Tis a received Maxim in Metaphysics, and no Maxim can be more just and reasonable, That *an essential Contradiction is no Object of Power*. Now, the Pardon of Sin, without an adequate Expiation; the Justification of Sinners, without a perfect Righteousness; and in a Word, the Salvation of the Guilty, without a complete Redemption; would have *essentially contradicted* every *Attribute* of God, and every *Declaration* of his Will. It is, therefore, putting no more Limitation on the Divine *Power*, to believe that fallen Men could not *possibly* be restored, but by the Intervention of Christ’s Obedience, Atonement, and Intercession; than to believe, that God *cannot* possibly cease to be wise and holy, just and true. Infinite Exemption from all possible Imperfection, is a Proof, not of defective Power, but of such inconceivable Greatness, as more than dazzles the keenest View of Man, and utterly absorbs the most extended Comprehension of all created Intellect.

I feel the overwhelming Glory of the Subject, too forcibly to procede.—May the Adorable, the ever Blessed God, *who only hath independent Immortality, dwelling in the Light which no Man, in the present State of unspiritualiz’d Nature, can approach unto*; May HE, my Dear Sir, shine into our Hearts, and inspire us with “Wonder, Love, and Praise!” Soon will Mortality be swallow’d up of Life:
and

and THEN, with what holy Contempt shall we look back, and look down, on the Littleness, the comparative Nothingness, of our puny Reasonings when below! An Angel of Light is not more superior, in Knowledge, Dignity, and Bliss, to an Infant in the Cradle; than the Souls of the Elect, when Death transmits them to the Throne of God, differ from what they are while plunged, I had almost said, while *bury'd*, in the living Sepulchre of a mortal Body.

*Minors of Yesterday we are;
Nor into Manhood rise,
'Till Death pronounces us OF AGE,
And crowns us for the Skys.*

TO RICHARD HILL, Esq.

[Extract.]

Broad-Hembury, Dec. 11, 1772.

THE farther my Thread of Life is extended, the more clearly I see, and the more deeply I feel, the infinite Importance of those inestimable Doctrines, of which God has made you so able an Assertor. Go on, Sir, in the Strength of Him, who hath placed you foremost in this blessed Warfare; and doubt not, that He will enable you to be more than Conqueror, thro' his Love. Certainly, this is not a Time, for Any, who have His Cause at Heart, to hold their Peace. Fond as, I suppose, most Men naturally are, of Ease and Quiet; there is, still, a Blessing, incomparably superior: even the honest and indefatigable Avowal of those Truths, which lye at the Foundation of all that can render us happy in Time and Eternity; Truths, in which, the Glory of God, the Consolation of His Saints, and the Interests of Holiness, are so eminently and essentially involv'd. I pray God, that you may never (as Dr Young expresses it) “unbuckle your Armor, 'till you put on your Shrowd.”

I have never seen Mr W—— *Remarks on the Farrago*, nor Mr F—— *Logica Genevensis*. But, if I may conjecture of those, by what I have already seen in Time past,

past, you have abundantly more, than even the Goodness of your Cause, in your Favor. May your smooth Stones of the Brook, slung by the Hand of Faith, continue to pierce those Foreheads of Brasses, which oppose themselves to the Living God.

I admire and bless his Providence, which has put you on entering the Lists, not only against the declared Adversaries of the Gospel, but also against its pretended Friends: who, under the Masque of Spirituality, affect to promote the Religion of JESUS; while, in very Deed, they are laboring to cut it up by the Roots. Two or Three Years ago, you seem'd to think, that I was rather excessive, in forming such a Judgement of them. Themselves have, since, given you ample Reason to be of my Mind.

May the Holy Spirit keep you lively, and humble, and richly comfortable, in your own Soul; while you wield the Spiritual Sword, which, as Matters now stand, you cannot sheath, without Sin. And let me presume to drop an Hint, which, by the Way, I need to have impress'd on myself; namely, *Consult not your own Ease, at the Expence of God's Cause.* Be not weary of, and God will keep you from being weary in, well-doing. Forgive my Freedom, and know, that, if I had not the highest Opinion of your Candor, I should not express my Wish with so little Ceremony. Dr *Dodderidge* was strengthen'd and comforted, at a Time when he was greatly straighten'd in Soul, by only hearing (as he was riding through a Country Village) a Child reading, at a Door, to his Schoolmistress, those Words, *Thy Shoes shall be Iron and Brass, and, as is thy Day, so shall thy Strength be.* May this hasty Scribble, tho' coming from me, who am, in all Things, a Child, except in Years; be condescendingly accepted: and may my utmost Prayers and Expectations, concerning you, be answer'd. — Believe me to be,

Ever your's, in Him who dy'd for us and rose again,

A. T.

To

To Mrs B A C O N.

12

Broad-Hembury, Dec. 11, 1772.

I Hope I stand too fair in Dear Mrs B's Opinion, to be suspected of Levity in Friendship, only because I don't trouble her with my Respects, so often as I ought and wish. However Appearances may be against me, Realitys are not. I shall always remember you, Madam, with high Esteem: and consider myself more than a little interested, in whatever refers to your spiritual or secular Happiness.

For this Reason, on my Receipt of your last Favor, I deeply felt for the Writer. That Spirit of Grief and that Turn of Dejection, by which it was so strongly mark'd, made me, whether I would or no, sigh on your Behalf at the Throne of God.

Oh, let Faith dry your Tears: and know, that what HE wills and does, is, and must be, not only right, but best. Afflict not yourself with uneasy Apprehensions, concerning the State of him, whom you mourn as an Husband, and I regret as a Friend. Leave his Soul with HIM, who, I humbly trust, redeemed it with His own Most Precious Blood: Blood, which cleanses from all Sin; and sprinkled with which, any and every Sinner, who is enabled to trust in it, may lift up his Head, with Boldness and Joy, in the Presence of Him who chargeth even the Angels with Folly.

Blessed be God, that Dear Mr *Bacon* pleaded that availing Blood, as the Basis of his Supplications for Mercy.— I have read, concerning good Mr *Fox*, the Martyrologist, that “ he could never refuse giving pecuniary Relief to “ any, who asked him in the Name and for the Sake of “ Christ.” Much less will the Great Father of Mercys reject the Petitions of those, whom His Blessed Spirit hath stirred up (and none *can* stir us up, *but* His own Spirit) to intreat His Favor, on Account of what the agonizing Friend of Sinners has done and suffered for the Unworthy, the Guilty, the Hell-deserving. 'Tis a Plea that cannot

cannot fail, while God is God.—May the Plea be your's and mine, both in Life and Death.

13

To Mr A. S.

Broad-Hembury, Dec. 18, 1772.

DEAR Mr Serle's most obliging Favor of the 28th ult. calls for an Affectionate Acknowledgement on my Part. I must, however, enter an Exception to the *Ceremonious* Passages which occur in his much esteem'd Letter; and beg Leave to file a Protest against all future Declarations of that high Respect, with which my valu'd Friend vouchsafes to honor me. I know, my Dear Sir, that your Politeness is not mere Complaisance, like that of the World. If I consider'd it in such a View, I could dispense with it, readily enough. But your transparent Sincerity, which adds Weight and Seriousness to the Elegance with which you write, is the very Circumstance that humbles and abashes me. Certain I am, that you condescend to allow me a Place in your Regard: and, by that Regard, I intreat you to consider me, and to address me, as (what indeed I am) *less than the least of all Saints*. The highest Character, to which I aspire (God grant I may be entitled to it,) is That of an Elect Sinner, redeemed with Blood, and saved by Grace.

I rejoice unfeignedly on your Behalf, that you are favor'd with a calm and settled Comfort from on high. I said, *from on high*: for, that Peace and Joy, which lay us in the Dust, at the Footstool of Free Grace, do and must come from God alone. To be absorbed, and melted as into Nothing, under the over-whelming Radiance of His unmerited Love; to sit, in holy Silence and Stillness of Soul, beneath the Shadow of the Cross; to derive, by the Ministration of his Spirit, all our Hope, Happiness, and Tranquillity, from the inestimable Merits and Intercession of the Lamb that is in the Midst of the Throne; to cast Anchor on the Covenant-Favor, and Covenant-Faith-

Faithfulness, of Father, Son, and Spirit;—are the grand and only Sources of Holiness and Joy.

I admire your excellent Motto. 'Tis more than a Motto: 'tis a Maxim, an Axiom, certain as Certainty itself. *Deo Duce, omnia bona*; is the Language of Reason, no less than of Faith. 'Tis a Text, on which, Eternity itself will be an everlasting Comment. God enable us to live under the chearful Influence of that great Principle, 'till Mortality is swallow'd up of Life.

I did not apprehend, that your Knowledge of ——— amounted to an Intimacy. I thank you for informing me of it, as it gives me a double Pleasure. You may easily guess, that I mean the Pleasure of congratulating you on such a Connection; and the Pleasure of knowing, that so worthy a Personage has the Happiness of so valuable a Friend. Had I the Honor of being acquainted with his ———, I should felicitate him on his Acquisition: an Acquisition, which rarely falls to the Portion of the Great.—God, I doubt not, will enable you to wait, with implicit Confidence, and with the most passive Serenity, the Issue of His own all-wise Purposes. *He that believeth shall not* (at least, he *should not*) *make Haste*.

You condescend to enquire after my projected Life of Archbishop *Laud*. I cannot say, that I have not began it. But I am in Doubt, whether I ought to procede in it. Ecclesiastical Matters wear a very different Aspect among us, from what they did when I first formed the Design. We bid fair, at present, not for having an *high Church*, but for having *no Church* at all. A Review of the Life and Times of that Prelate, pregnant with the most horrid Detail of civil and religious Tyranny, would hardly be seasonable at present, when every unfledg'd Ignoramus has a Stone to sling at the Establishment. I may, perhaps, seem to speculate too minutely: but, I assure you, 'tis a Speculation which has considerable Weight with me.

'Tis Time, however, that my Speculations should cease to intrude on the Attention and valuable Moments of my dear Friend: else, he may be induced to suppose, that *my* Motto is,

Scriptus & in Tergo, necdum finitus, Oresles.

I shall, therefore, with affectionate Compliments to Mrs S. and your Family in general; subscribe myself, Dear Sir,

Your oblig'd and obedient Servant, A. T.

To the Rev. Dr B. of Salisbury.

14

Broad-Hembury, Feb. 4, 1773.

YOUR late Favor, dear Sir, arrived in due Course: and as your Letters never fail to be fraught with Friendship, Politeness, and good Sense, I cannot but lament that so few of 'em find their Way hither. If you had *my* Excuse to plead, I could not, with any tolerable Propriety, expect you to write oftner to me, than I to you. But, as you have hitherto found no Employment for the Printers, you are the more at Leisure to entertain and improve me by Manuscript.

Accept my Condolences, on your Loss of your Uncle at *Bulbridge*: the Qualitys of whose Heart render'd Him more truly amiable and respectable, than, without them, the brightest Talents could possibly have done.

Your Account of your own Health is such, as I wish ever to receive. Next to the Pleasure of enjoying your Conversation, I value every Information that assures me of your Welfare.—As to myself, in Consequence of being well, I have, for some Months past, been far from Idle: tho', that Industry might not make me Ill, I keep (as you rightly Conjecture) to my old Custom of intermixing Labor with occasional Relaxation. I could wish, indeed, to be ever on the Wing, ever on the Stretch: but 'tis impossible, in the present State. We must wait, for every Species of Perfection, 'till we enter a superior World.

What

What think you, concerning the Archi-episcopal Scheme of "*Reforming*" the Liturgy and Articles? Such a Plan is certainly on the Carpet: and it, as certainly, originated at *Lambeth*. The oftensible Pretext is, To expunge some exceptionable Passages, which are "Offensive to *thinking* Men, and hurtfull to *tender* Consciences." — The *NEW Lambeth-Articles* (if Providence do not render the Design abortive) will be of a very different Cast, from the *OLD* ones of 1595.

I'm much obliged to you, for your kind Invitation, in my way to London, if I should have Occasion to go thither. The Truth is, I ought to have seen the Capital, long ago. But I really dread to do so. The Sight of Places, and the Conversation of Persons, where and with whom I have enjoy'd so many happy Hours in the Company of my Late Honor'd Parent; will naturally recall Her so strongly to my Remembrance, that, I fear, my Nerves will hardly bear it. I am thankfull, that She never accepted any of my Invitations into *Devonshire*: as it would, now, have only tended to revive those Ideas, which I should be happier never to recollect. The higher a departed Satisfaction has been, the more painfull (supposing the Departure to be final) is it's Remembrance. Philosophy may censure these Feelings, as a Weakness: but they are such a Weakness, as I cannot help. Resignation is one Thing: Insensibility is another.

I have, unawares, extended these Reflections to too great a Length. If I was not writing to a Friend, I should certainly, on a Review, cancel this Letter, and substitute a more revised Half-sheet. But, as the Case stands, I will avail myself of your Candor. Believe me to be,

Rev. and dear Sir, ever your's,

A. T.

15

To Mrs S. H.

Madam,

Broad-Hembury, Feb. 5, 1773.

MY Parishioner, Mrs *H. H.* desires me to present you with her most respectfull and affectionate Thanks, for your late kind and obliging Letter. Indeed, as the good Woman told me, with Tears of Gratitude, your many Instances of Friendship and Regard are such, as plainly indicate the particular Hand of Providence; which alone could raise up so valuable and disinterested a Supporter of her old Age. She is inexpressibly sensible of the Kindness of your Offer, respecting your Readiness to send her some additional Assistance, on Account of her present Illness. But she desires, most thankfully, to decline putting you to that Trouble: as, through the Goodness of God, she can hitherto defray the Expences of her Sickness, by Means of your stated Supply.—I hope she recovers, tho' slowly: her Pain and Feebleness continuing very great.

She requests me to inform you, that any Advantages of outward Situation, which might attend her Removal to *Columpton*, would not, in her Judgement, compensate for the spiritual Want of such a Ministry, as she could sit under with Comfort.

Permit me now, Madam, to apologize, for my taking upon myself to acquaint you with these Particulars. The Truth is, Mrs *H.* has now no near Neighbor, in whom she can venture to confide, but myself. She knows I love her dearly: to which I am induced, by the Grace which is given her of God. I may safely express myself so unreservedly, of One who cannot be less than Ninety. And, I own, there are very few in my Parish, large as it is, whom I so tenderly esteem. Her many Doubts and Fears, respecting the Safety of her Soul, and the Certainty of her Acceptance with God; are, to me, so many Proofs, that she is indeed Chosen, Redeemed, and Justify'd. And I am persuaded, that the Lord will
not

not take her hence, 'till He has shone her Doubts and Fears away. At least, it is a Remark, to which I never remember to have met with a single Exception; That such of God's People, as are most exercised with Fear and Trembling on their Journey through Life, are the most comfortable and triumphant in the Hour of Death. Like Mr *Ready-to-halt*, in the Pilgrim's Progress, they are usually the first to fling away their Crutches, when they actually come in View of Jordan.

It would be needless to inform you, that Mrs *H.* begs you to accept her best Respects and most grateful Acknowledgements. To which I add the sincere Compliments of, &c.

P. S. If Providence should prolong all our Lives 'till Summer, and you should have Leisure and Inclination to see Mrs *H.* before she goes to Heaven; I have a Part of the Vicarage House at your Service.

To Mr A. S.

16

Ever dear Sir, *Broad-Hembury, March 5, 1773.*

GOD, I trust and believe, will, Himself, be the Giver of that Support and Consolation, which I, with all my Sympathy, can only wish and pray that you may experience. Having premised my Hope, permit me to thank you for your Letter: the only one of your's, that ever gave me Pain.

With melting Heart, and lifted Eye, I bless the Lord, for his having pointed the late Providential Shaft with Gold: in other words, for His having softened your unspeakable Loss of dear Mrs Serle (dearer, as an Angel, than when only a Saint) with such undoubted and just Assurance of Her eternal Rest in Christ. May those Foretastes of the Joy that shall be revealed, with which she was so eminently favor'd, be our Strength and Song, during the appointed Course of our remaining Pilgrimage, 'till the Spirit of God have matured us for the Inheritance of the Saints in Light.

I have long observed, that such of His People, as are least on the Mount, while travelling to Heaven; are highest on it, and replenished with the richest discoveries of Divine Love, in the closing Scene of Life. When they come in actual View of that River, which parts the Church below from the Church above, the Celestial City rises full in Sight. The Sense of Interest in the Covenant of Grace becomes clearer and brighter. The Book of Life is opened to the Eye of Assurance. The Holy Spirit more feelingly applies the Blood of Sprinkling, and warms the Soul with that Robe of Righteousness which JESUS wrought. The once Feeble Believer is made as David. The once trembling Hand is enabled to lay fast Hold on the Cross of Christ. The Sun goes down without a Cloud.

Those Lines of Dr *Watts* are as weighty, as they are beautifull.

- “ Just such is the Christian. His Race he begins,
 “ Like the Sun, in a Mist, while he mourns for his Sins,
 “ And melts into Tears. Then he breaks out, and shines,
 “ And travels his heavenly Way.
 “ But, as he draws nearer to finish his Race,
 “ Like a fine, setting Sun, he looks richer in Grace;
 “ And gives a sure Hope, at the End of his Days,
 “ Of rising in brighter Array.”

On Occasions of this Kind, I never offer to condole. I would wish to conceal even my own feelings. Officious Lenitives generally operate as Corrosives, when tender'd to an Heart that bleeds under so exquisite a Loss; and do but irritate the Wound, they are meant to assuage.—Rather, let me wish you to take down your Harp from the Willows, and to adore the unerring Wisdom of Him, who is daily “ accomplishing the Number
 “ of his Elect, and hastening His Kingdom.”

You

You have my Thanks, dear Sir, for your polite and obliging Invitation. Should Business force me to London, this Year, I certainly shall, were it only for my own Sake, pay my Respects to you, as usual: tho' I shall hardly prevail with myself to take full Advantage of your kind and friendly Offer.

Our Meeting together again, on Earth, is, humanly speaking, precarious. Not so, our Meeting in Heaven. We are, by no means, sure of the former: but I am fully assured of the latter.

Grace, Mercy, and Peace, be with you and your's. So prays, from the inmost of his Heart, Dear Sir,

Your obliged, &c. A. T.

TO RICHARD HILL, Esq.

[Extract.] *Broad-Hembury, March 12, 1773.*

I Am told, that Mr *Fletcher* has it in Contemplation to make an Attack on *me* too. He is welcome. I am ready for him. Nor shall I, in that Case, altogether imitate the amiable Examples of yourself and your Brother; unless Mr *F.* should treat me with more decency, than he has, hitherto, observed towards Others. Tenderness, 'tis very evident, has no good Effect on Mr *Waley* and his pretended *Family of Love*. Witness the Rancor, with which Mr *Hervey's* Memory and Works are treated by that lovely Family. For my own Part, I shall never attempt to hew such Millstones with a Feather. They must be served as Nettles: press 'em close, and they can't sting. — Yet have they my Prayers, and my best Wishes, for their present and future Salvation. But not one Hair's Breadth of the Gospel will I ever (God being my Helper) offer up at their Shrine, or sacrifice to their Idol.

To Mr R. Junior.

London, April 30, 1773.

14
MANY and best Thanks to dear Mr R. for his two valuable and much esteem'd Letters: as also for the several Pamphlets, with which the latter of his two Favors was accompany'd. Mr *Richard Hill* had shewn me *Wesley's* Second Remarks, immediately on my Coming to Town: I am, however, greatly obliged to you for forwarding it.

Heartily I wish, that I could avail myself of your dear Father's Invitation to *Northampton*. But it is a Pleasure, which my Time, at present, will not suffer me to enjoy. I must, volente Deo, leave Town next Week. Should Life be spared, and Opportunity granted, in future; I know not the Family, with whom I could Spend a Week or two, more profitably and agreeably, than your's.

oliver The Word of God runs and is glorify'd in London. *Cobler Tom* laments, it seems, publickly from his Preaching-Tub (misnamed, a Pulpit), that such an *Antinomian* as myself should have crouded Auditorys, while the Preachers of the *pure Gospel* (by which, you know, he means *Free-will, Merit, and Perfection*) are so thinly attended.

The Envy, Malice, and Fury of *Wesley's* Party, are inconceivable. But, as violently as they hate *me*, I dare not, I cannot hate *them* in Return. I have not so learned Christ. — They have my Prayers and my best Wishes, for their present and eternal Salvation. But their Errors have my Opposition also: and this is the irremissible Sin, which those red-hot Bigots know not how to forgive.

You desire to be informed of the Title to my intended Publication, now in the Press. It runs thus. “*Historic Proof of the Doctrinal Calvinism of the Church of England: Including, a brief Account of some Eminent Persons, famous for their Adoption of that System, both before and since the Reformation; with Specimens of their Testimonys.*”

"*Testimonys.*"—I fear, 'twill extend to a Four or Five Shilling Volume. But the Facts and Evidences are so numerous, and drawn from such a Multiplicity of Sources, that I could not possibly bring it into less Compass. Acquaint your good Father, that his grand Favorite and mine, Arch-bishop *Bradwardin*, makes a very eminent Figure, in the Chapter which relates to our own English Heroes.

Tho' I have, for fifteen Years past (i. e. for very near Half my Life,) been solidly and clearly convinced of the original and intrinsec Calvinism of the Established Church; still, I did not know, that the Subject was supported by such a *vast Confluence* of positive Authoritys, 'till the furious Opposition of the Methodists forced me to take a nearer and more exact View of the Argument. Thus far, at least, I am obliged to that virulent Sect. And, on a Retrospective Survey of the whole Matter, I myself stand astonished at that Profusion of Evidence, which pours from every Quarter, in favor of the main Point. My own Collections (to go no farther,) view'd in the Aggregate, absolutely surprize me. And yet, the Argument is far from being exhausted.—But, if *that* is not exhausted, my Paper almost is. I must therefore conclude: having but just Room to salute you and your Family; to commend me to your Prayers; and to subscribe myself, Ever dear Sir,

Your's most Affectionately, A. T.

To the Rev. Mr B. P. of *New York*. 19

Dear and Rev. Sir, *Broad-Hembury, Sept. 6, 1773.*

YOUR very obliging Favor, of July 17, arrived here, by the last Post. Accept my Thanks, for the Regard it breathes; and permit me to shew my Sense of it, by sincerely beseeching God to crown *you* also with those important Mercys, which you so affectionately wish to me, the unworthiest of His Messengers.

It

It gives me unspeakable Pleasure, to perceive, that you are a Clergyman of the Church of *England*. I should have received so valuable a Letter, as your's, with Respect, and with Joy, of what Denomination soever the Writer had been. But, I confess, I am so far partial to our own Hill, in Sion, as to rejoice peculiarly, when I hear of faithful, spiritual, well-principled Watchmen being station'd on *her* Walls. I know not, how it is in *America*; but sure I am, that, Here, their Number is, comparatively, exceding few. Yet has God favor'd us, of late Years, with a manifest Revival: and I had the Satisfaction, when last in London (*viz.* about three Months ago) of seeing Six or Eight Evangelical Clergymen, lately Ordained, whom I had not, 'till then, so much as heard of. May the little Leaven, in God's due Time, leaven the whole Lump!

Your Idea of Mr *J. W.*^{*esley*} and his Associates, exactly tallys with mine. Abstracted from all Warmth, and from all Prejudice, I believe him to be the most rancorous Hater of the Gospel-System, that ever appeared in this Island. I except not *Pelagius* himself. The latter had some Remains of Modesty; and preserved, in the main, some Appearances of Decency: but the former has outlived all Pretension to Both.—Have two Pieces, written by my Learned and Religious Friend, Mr *Richard Hill*, found their Way to America? The One is entitled, “*A Review of all the Doctrines taught by Mr J. W.*” The Other, “*Logica Westiensis.*” If you have not yet seen 'em, they'll give you unspeakable Satisfaction.

I am glad, for the Truth's Sake, to hear, that my Translation of *Zanchius* was so well received, and has been re-printed, on your Side of the Atlantic. God bless it there, as He has graciously vouchsafed to do to many in England.—It was quite a juvenile Exercise; accomplished, about a Year and Half before I enter'd into Orders, by Way of filling up a few supernumerary Hours. I remember shewing the Manuscript, one Day, to the late

Dr

Dr Gill, when he did me the Favor of a Visit. He advised me to publish it; but, to say the honest Truth, I was then not sufficiently deliver'd from the Fear of Man: and it slumber'd by me, from 1760, to 1769. I literally fullfilled, *Horace's* Direction (tho' from a Motive, not at all allied to that for which he recommends it)

— — — — *nonumque prematur in Annum.*

I can never sufficiently bless God, for giving me to see the Day, when I can truly affirm, that I care not whom I displease, when the inestimable Truths of His Gospel are at Stake. His Providence has render'd me independent on Any but Himself; and His Grace enables me to act accordingly. — I must likewise add, as a still farther Motive to my Gratitude, that, the bolder I am in His Cause, the more He gives me the Affections of those to whom I minister, and with whom I am connected. Where I have lost one Friend, by standing up for Christ; I have gained a Multitude.

The anonymous Pamphlet, to which you refer, is the Production of one Mr *Wells*, who was, originally, it seems, a Baker, by Trade: he then became a Lay-Precacher of Mr *Wells's*; and, in Process of Time, Lady *Huntingdon* got him into Orders. She is now extremely sorry that she did so: for her Ladyship is convinced, at last, that her Tenderness, for Mr *Wells* was sadly misplaced.

Tho', as you justly observe, Mr *Selwyn's* low Libel is not, in any Respect whatever, a real *Answer* to my *Vindication of the Church of England from Arminianism*; yet have I taken the Opportunity which his Virulence has afforded me, of setting the essential and absolute Calvinism, of the Church Establisht, in a still fuller and stronger Point of View. My Piece, which is now far advanced in the Press, is entitled, *Historic Proof of the Doctrinal Calvinism of the Church of England*. If Providence spare me to see it out of the Press, I will direct my Bookseller, pursuant to your Request, to leave a Copy for you with our Friend

Mr

Mr *Gardner* : and which I shall desire your Acceptance of, as my Present.

There is but one Paragraph, Dear Sir, in your much esteemed Letter, which gave me Uneasiness. I mean, the Passage relating to your State of Health. I cannot help feeling a most tender Concern, that so valuable a Person, as you appear to be, should labor under the Disadvantages of too delicate a Machine.—And yet, why do I permit such a Remark to escape my Pen? God best knows what He has to do with us. If brotherly Affection compels me to sympathize with you; Faith, on the other Hand, bids me leave you, without Fear, and without Complaint, to the paternal, the unerring Disposal of Him who does all Things well.

Be so kind as to indulge me with a Line, by the first Opportunity, after your Receipt of this. One Reason for which Request is, that I may know what Pamphlets of mine you have met with; which I beg the Favor of you to enumerate: That I may, by the Channel you have pointed out, send you such of 'em as are in Print, and which you may not already have seen.

Grace be to you, Sir, and Love, with Faith, from God our Father, and from our Lord Jesus Christ. Mây the enlightening, the comforting, the sanctifying, the sealing Influences of the Eternal Spirit be your Strength, your Song, and your ever-present Portion, all thro' the Course of your Pilgrimage.—Excuse this inaccurate Acknowledgement, written *currente Calamo*; and believe me to be

Your obliged, &c.

A. T.

P. S. Why do you express so much Diffidence of publicly taking up your Pen in the Cause of God? He seems to have strongly breathed the Desire into your Heart: and your Letter fully convinces me, that he has endued you with Abilitys for such a Work. I hope (and, I assure you, it will be, in the mean while, an Article in my Prayers to God) that you may be effectually inclined, and powerfully enabled, to bear your Testimony against
Error

Error, in a Day of such Rebuke and Blasphemy as this. — Up, then, and be doing: and the Lord crown your Endeavors with His Blessing. Adieu.

Pray for me, as I also for you.

To the Rev. Mr ROMAINÉ (now at *Tiverton*).

20

Broad-Hembury, Sept. 11, 1773.

MANY Thanks to dear and honor'd Mr Romaine, for his obliging Favor, of to-day, just received from *Tiverton*. I bless God, for bringing him safely thither; and for the Expectation of hearing him, at my Church, both Parts of the Day, on the 19th Instant: of which I shall, gladly, give Notice, to-morrow. — Mrs R. and yourself will, I hope, give me the Pleasure of accommodating you both, as well as my Batchelor's House will permit, as many Days, next Week, as you conveniently can, antecedently to the Sunday above mention'd. For which Purpose, I shall take Care to be at Home; or, at the utmost, within Call.

God's Holy Spirit come with you, and speak by you, and bless you to this People. You'll sow on ploughed Ground: and cannot offend the Generality of my Hearers, preach free and finished Salvation as strongly as you will. May you be enabled to reach their Hearts.

With affectionate Respects to dear Mrs Romaine, I subscribe myself, *ex Animo* (as all my Subscriptions are)
Ever your's, A. T.

To Mr S.

21

Broad-Hembury, Oct. 1. 1773.

MY having spent Part of the Week at Exeter, will account for this late Acknowledgement of dear Mr S's Favors, which I found at my Return.

You have my particular Thanks, ever valu'd Sir, for the Transmission of your Learned and ingenious Manuscript concerning the *Origin of the Human Soul*. I waited, with some Degree of Impatience, for this Completion of
your

your kind Promise, made when we were travelling together from Honiton to Exeter: and I must own, that, tho' I am not proselyted, I am considerably stagger'd, by the Arguments you bring. The strongest of which, in my Idea, is, That, drawn from the Eternal Generation of God the SON. This, certainly, if any Thing, bids fairest for turning the Scale in Favor of the Hypothesis, you so heartily adopt, and so ingeniously defend. Nor can I answer the Inference you deduce from that Topic.

I must, however, with all the Respect and Tenderness so justly due to my excellent Friend, suspend my Judgment concerning the whole Matter: as I have, hitherto, been always forced to do; and as no less a Man, than St *Austin*, did, to the End of his Life. Yet, tho' not determined to either Side of the Question (*non nostrum est tantas componere Lites*) I own myself inclinable to believe that Souls are of God's own immediate Creation and Infusion. Difficultys, both many and great, do, without Doubt, clog the Wheels of this Opinion. But those, which embarrass the $\psi\chi\omicron\lambda\omicron\gamma\iota\alpha$, seem, at present, to me, both more and greater. I know not, for Instance, how to reconcile it to such Scriptures as *Eccles. xii. 7. Zech. xii. 1. Heb. xii. 9.* Nor can I conceive how Soul can generate Soul, without supposing the Soul to have *Partes extra Partes*: and if we once grant it's *Divisibility*, what becomes of it's absolute *Immateriality*, together with it's essential *Incorruptibility*, and it's intrinsic *Immortality*? Neither can my dear Friend ascertain, from *which* of the two parental Souls a Third is educed: whether from the Father's only, or from the Mother's only, or by a *Decisione utriusque*.—As little can it be explain'd, how one, or two Souls, can produce many. The usual Simile, of “Candle being lighted by Candle,” will here give us no Light at all. One Candle, 'tis true, is able to light up an Hundred Others: but not *sine Intercisione Materice propriae*. It actually communicates some of it's own Luminous Particles to the Candle or Candles which it enflames. But can we say this of the Soul, and at the same Time maintain

maintain it's Spirituality? These, my dear Sir, are a Specimen of the Difficultys which will not allow me to adopt the $\psi\chi\omicron\gamma\omicron\nu\iota\alpha$; and which induce me to consider the $\psi\chi\omicron\lambda\iota\sigma\iota\varsigma$ as the less exceptionable Scheme of the two.

After all, it may, perhaps, be best, for us, as humble Christians, not to launch too far into the immense Ocean of too curious Speculation. God's Word is the Believer's Chart. God's Spirit is the Believer's Pilot. Where the former ceases to describe our Path, and the latter to shape our Course; it will most conduce to the Simplicity and Joy of Faith, to limit our Enquirys, to leave with God the secret Things which belong to Him, to keep within Sight of Land, and wait for all unnecessary Ecclaircissements 'till our dis-imprison'd Souls shall ascend on Angels' Wings to the Presence of Him whose are all the Treasures of Wisdom and Knowledge.

And yet, I wish to see your modest and elegant Disquisition in Print. I hope you'll give it to the Public: for, whether the Hypothesis it asserts be intrinsically right or wrong, you treat the Argument with such Purity of Diction, with such Refinement of Reason, and with such transparent Piety, that it must please the Philosophic, and cannot possibly offend the Christian, Reader.—Permit me to detain it from you a Week or two longer: as I am very desirous of giving it several Perusals more.

After putting your Patience to so long a Tryal, I must not aggravate my Polixity, by apologizing for it. Nor can I conclude, without reminding you, that you are still my Debtor, by Promise, for a Sight of those Compositions in Verse, in which (by the few Samples you have formerly indulged me with) I know you to possess so refined a Taste. Lay me, soon, under this Obligation also: tho' no Obligations, which even you are able to confer, can make me, more than I already am,

Your Affectionate and Devoted, A. T.

To

22

To Mr BURGESS.

[Extract]

Broad-Hembury, Oct. 22, 1773.

I Have seen so much of the Religious World, and have so largely experienced how little Strefs is to be laid on fair Appearances; that I prize, with redoubled Esteem, the Graces and the Friendship of the genuine Few: in which Number, I am thoroughly satisfy'd, my valued Mr B. stands. I am led to this Remark, by the recent Conduct of a very flaming Professor (*R—, of Lyme*) who has at length dropt the Masque, and, with equal Dishonor to the Gospel and himself, proves (I fear) no other than a whited Wall and a painted Sepulchre. — In short, one hardly knows, whom to trust, or of whom to entertain a good Opinion. But the great Head of the Church knows them that are His; and, blessed be the Riches of His faithful Love, He will take Care of His own to the End.

Mrs W. I am afraid, will think my Silence a Mark of Disrespect. But I am so thoroughly certain, that all Zion's Children shall be taught of the Lord; that I am the less solicitous to obviate her Scruples, respecting the Doctrines of Grace. God has, already, began to do great Things for her. He will, doubtless, go on, to make her Path brighter and brighter. There is no Need of my holding a Lanthorn to her Steps. She is in a fair Way for the Kingdom: and I would have as little of *human* Teaching enter into her Experience, as possible. — Pray, present her with my Christian Salutations: and assure her of an Interest in my unworthy Addreses at the Throne of our common Father.

The Blessings of Providence, and of Grace, continue, thro' Mercy, to surround my Path. I have no Cause of personal Uneasiness, but the Remains of Unbelief and Unthankfulness. And even These shall be done away, totally and for ever, when Mortality is swallow'd up of Life.

The

The richest Blessings of God's Covenant Love be with you. I affectionately salute our Friends in general: particularly, good Captain T. Mr and Mrs S—r, Mr and Mrs S—y, and Miss B. Write to me, as often as you can. And, tho' my many Engagements may not always permit me to return you Letter for Letter; yet believe me to be, what I most sincerely am,

Your affectionate Brother in the Lord our Righteousness,
A. T.

To Mr A. S.

23

[Extract] *Broad-Hembury, Oct. 22, 1773.*

I Feel my utter Inability to debate so abstruse a Point, with so potent and masterly an Antagonist. We are, however, both agreed, that we *have* Souls. And blessed be God, for giving us Cause to believe, that they are redeemed to Himself, by the precious Blood of his co-æqual Son.

Allow me, dear Sir, to repeat my Request, relative to the Publication of your Thoughts on a Subject, which has exercised so few Pens of Eminence, and which your own is so peculiarly qualify'd to discuss. In short, I shall never cease teasing you, 'till my Wish is granted.

You are too generous, to blame me, for the Slowness, with which I recede from my own Opinion concerning the Question in Dispute: or, rather, for my Suspense between the two Opinions. I well remember, that, in 1758, when I first began to discern something of the Absurditys and Impietys of *Arminianism*; my Mind was in a similar State of Fluctuation, for many succeeding Months. Dr *Manton's* Sermons on the 17th of St John were the Means, thro' which my Arminian Prejudices received their primary Shock: a Blessing, for which an Eternity of Praise will be but a poor Mite of Acknowledgement to that God, whose Spirit turned me from Darkness to Light. But it was a considerable Time (and not 'till after much Prayer, and much Reading on each Side of

A a

the

the Argument) e'er my Judgement was absolutely fix'd. — I shall, when in Heaven, remember the Year 1758, with Gratitude and Joy: as I, doubtless, shall the Year 1755, in which I was first awakened to feel my Need of Christ.

The Origin of the Soul, tho' not of equal Importance with the Doctrines of Grace, yet requires much Disquisition, in order to our coming at any satisfactory and solid Ground whereon to rest the Sole of our Foot. At least, I find it extremely difficult. I see not any Thing, by Intuition. *Veritas in Puteo*. It, most Times, requires much Labor, to draw it up: and, very frequently, eludes our utmost Skill and Pains, at last. 'Tis a Comfort, after all, that the Soul may be happy here, and saved forever; tho' ignorant, at present, of her own immediate Source.

To Mr S.

24

Broad-Hembury, Nov. 23, 1773.

WHEN Favors, received, distance all Power of equal Return; the Receiver can but barely *acknowledge* his Receipt of them, and confess his Incompetency to repay them. Your Instances of Friendship, to me, are of the above Kind, both as to Number and Value. My Returns, to you, are, and must ever be, as last described.

Allow me, dear Sir, so far to revive our late amicable Contest, as to intreat you, not to suppress the Publication of your Thoughts *De Origine Animæ*. Were they to appear, they might open a Way for other Learned and Ingenious Persons to ventilate the Subject: which is one Reason why I take the Liberty to urge the Request. — If I have detained your Valuable Manuscript, too long; you may draw on me, for It, whenever you please: tho', the longer I'm indulged with It, the more your Debtor I shall be. — Pray, have you seen Mr *Charles Crawford's* Remarks on *Plato's Phædon*? I am told, that Performance is not
disstitute

destitute of Fire and Genius, tho' very excentric from the Point of Orthodoxy. Possibly, the Perusal of it might give you Occasion to enlarge your Papers, on the Subject we have debated, should you be prevailed with to give them to the Public: in which Case, the random Shots of the sanguine and romantic West Indian may be of Service to the Church of God, by being turned into a contrary Direction. Do think of this, seriously.

I reckon myself so interested in whatever relates to you, that I cannot help intimating a Wish, which dwells much upon my Mind, concerning the Treatise, you have in hand, on the proper Divinity of our Adorable High Priest and Savior. My Wish is, that you would take Occasion, in the Course of that Work, to vindicate and establish the Personality and Divinity of the Holy Spirit: Points, which were never more necessary to be asserted and elucidated, than at present; when the Poyson of *Sabellianism* begins to pour in, as a Flood, even among some spiritual Professors themselves.

Let me teaze you, with yet another Request. It is, that I may be indulged with a Sight of those Compositions, which you mentioned on our Way between *Broad-Hem-bury* and *Honiton*. You see, I am already so deeply in your Debt for Obligations receiv'd, that, like a professed Bankrupt, I care not how many fresh Debts I incur. Nay, I wish to sink, deeper and deeper.

God give us to sink deeper into His love, and to rise, higher and higher, into the Image of His Holiness! Thoroughly persuaded I am, that, the more we are enabled to love and resemble Him, the more active we shall be, to promote His Glory and to extend His Cause, with our Lips, our Pens, our Lives, our All. Be this our Business, and our Bliss, on Earth. In Heaven, we shall have nothing to do, but to see Him as He is, to participate His Glory, and to sing His Praise; in delightful, in never-ending Concert with Angels, with Saints who are got home before us, and with Those of the Elect

whom we knew and loved below. I would hardly give Six-pence for a Friendship, which Time and Death are able to quench. *Our* Friendship is not of that evanid Species. I can, therefore, subscribe myself,

Ever and forever your's,

A. T.

To Mr S.

25

Broad-Hembury, Dec. 8, 1773.

I Cannot but smile, at the Ease and Readiness, with which we cut out Work for each other. My dear Friend's Politeness, in so condescendingly hearkening to my Solicitations for the public Appearance of his masterly Thoughts, should induce me, by every Tye of respectfull Gratitude, to meet his Wishes, with equal Facility. But I am really unqualify'd for the Department, assigned me by his Partiality of Esteem. My Acquaintance with the Fathers is too slender, and my general Compass of Reading far too contracted, for the Undertaking you recommend. I should be master of at least, *Irenæus*, *Epiphanius*, and *Austin*, to write, in a Manner tolerably satisfactory, on so complicated a Subject, as a Review of Heretics and Heresys. I have, 'tis true, many subsidiary Helps; but I ever wish, where the Nature of the Case will possibly admit, to derive my Informations, not at second Hand, but from the Fountain's Head. Allow me, dear Sir, to recommend the Proposal, to the Proposer himself. The Work would be as complete, as any human Performance can be, if *you* was to oblige and improve the World with the projected Looking-glass for Heretics.

Glad I am, to be informed, that your Defence of the Messiah's Divinity is almost finished. My Admiration is sure to be excited, by every Thing you write: nor shall my most sacred Wishes be wanting, that God would stamp general Usefullness on all your Attempts for the Glory of His Name.

Your Design, of honoring and gratifying *me* with the first Perusal of your Treatise, calls for more Acknowledgement

ledgement than I'm able to express. Next to your Conversation, I can receive no higher intellectual Feast, than that which results from a Perusal of your Writings. Tho' Self-interest, therefore, operates, in this Matter, too strongly on my Mind, to admit of my Declining so decisive a Proof of your affectionate Friendship; yet, that I may not be too greatly indulged at the public Expence, I cannot help intimating a Desire, that my Enjoyment of the First Fruits may not prejudice the Harvest: I mean, that the advanced Parts of your Work may be transmitted hither, so seasonably, as not to delay the Publication of the whole.

Accept my Thanks, likewise, for the promised Sight of what you are pleased to style, the *Versus inertes*. If they "give me the Head-ach," I'll let you know it: and, by the same Rule, if they charm me into Admiration, your Delicacy must dispense with my telling you so.

- - - - -
- - - - -

The Subject of Ordination, revives my Wish, that you would submit to the Imposition of Hands. The Church would then (a very uncommon Thing in this Age) be a Gainer at the Expence of the State.

To Mrs MACAULAY.

26

Broad-Hembury, Jan. 11, 1774.

LAST Saturday, I returned from a short Excursion to Dorsetshire. Tho' you can be no Stranger to the Loss, which the Public have sustained, in the Decease of Mr *Hollis*; yet, 'tis possible, you may not have been apprised of the Particulars, by an authentic Hand.

That Friend of the British Empire and of Mankind was, early in the Afternoon of New Year's Day, in a Field, at some Distance from his Place of Residence at Corfcombe; attended by only one Workman, who was receiving His Directions, concerning a Tree, which had been lately felled. On a sudden, He put one of his

A a 3

Fingers

Fingers to his Forehead; saying, "Richard, I believe the Weather is going to change: I am extremely giddy." These Words were scarce off his Lips, when he dropped. He fell on his left Side: and, being near an Hedge, his Head was received by the subjacent Ditch. The Man (I know not, whether a Carpenter, or a common Laborer) sprung to His Assistance: and, raising Him from that sad Situation, administer'd what little Relief he could. The expiring Patriot was still sufficiently Himself, to say, "Lord, have Mercy on me; Lord, have Mercy on me; receive my Soul:" which were the last Words He was able to pronounce. His Lips moved, afterwards: but no Sound was formed. In a few Seconds more, His Spirit was dis-imprison'd.

The frightened Assistant lost no Time. Leaving the Corpse on the Grass, he hasten'd away, for superior Help. But in vain. The Launcet, when applyed, was without Effect.

It seems, Mr *Hollis* always wished, that his Death might be sudden. Providence was pleased to grant his Request.—Was I qualify'd to chuse for myself, and were it lawfull to make it a Subject of Prayer; I would wish for the same Indulgence, whenever my appointed Change may come. 'Tis, I think, the most desirable Mode of Departure, where the Person is in a State of Grace. How happy, to be surprized into Heaven! And, to surviving Friends, 'tis but a single Shock, once for all.

At the Time of his Decease, Mr *Hollis* was ready booted; intending to ride that Day to Lyme Regis. When I was there, it was my melancholy Lot to occupy the Chamber in which he always slept, during his occasional Stay in that Town, and which had been prepared for his Reception, two or three Nights before. It was at the Three Cups: an Inn, which He purchased a few Years ago.

How black is the Ingratitude of Human Nature! Tho' this valuable Man lived entirely to the Benefit of Others, and may be classed with the most public-spirited Worthys
that

that ever breathed; yet I have seldom known a Death so little regretted by the Generality.—An eminent Foreigner was of Opinion, that “There is no such Thing as Friendship in the World.” Had he said, “There is not much,” he would have hit the Mark.

“With Fame, in just Proportion, Envy grows:
“The Man, that makes a Character, makes Foes.”

Very exalted Virtue is often admired: but not often lov'd. What is the Reason? Because, few are truly virtuous. And we must *have* some Virtue, Ourselves; e'er we are capable of *loving* it in Others, or of loving Others for It.

You knew and esteemed Mr Hollis's Virtues: nor (which is one of the highest Encomiums his Memory can receive) was He unworthy even of *your* Friendship.

Allow me, Madam, to express my Wish, that the precious Blood and the imputed Righteousness of the adorable Messiah, who lived and dyed for Sinners, may present you, in the Hour of Death, and in the Day of Judgment, faultless and complete before the Uncreated Majesty.—But, for the Sake of Those whom, in Virtue and in Knowledge, you so greatly surpass; may you be long detained from receiving that Crown of Life, to which (I trust) the Son of God has redeemed you by the Atonement of His inestimable Death. —

To the Rev. Mr R.

Broad-Hembury, Jan. 11, 1774.

ACCEPT my Thanks, Honor'd and Valued Sir, for the welcome Present of your three precious Volumes. May the *Life* of Faith be more and more operative in my Heart; and may the *Walk* of Faith be displayed in every Part of my Conversation; 'till the great Author and Finisher of Faith give me an abundant Entrance into the Land of Sight and of Glory.

A a 4

I wish

I wish it was in my Power, to render you an Acknowledgement, adæquate, in Worth, to the kind Favor you have conferr'd. When the Printer will give my intended Publication Leave to appear, a Copy of it, such as it is, will solicit your Acceptance.

The God, whose you are, and whom you serve, lend you long to his Church; multiply His Mercys toward you, and cause your Path to shine, with increasing Brightness, to the perfect Day.—You give me your Friendship; give me also your Prayers: and consider me as

Your affectionate and obliged,

A. T.

My best Remembrance waits on dear Mrs Romaine. —Miss L—, expresses much Concern and Surprize, at your having passed through Wellington, without calling on Her; and wishes to know the Reason.

28

To Mr G. F.

Broad-Hembury, April 8, 1774.

Longer Time is usually allowed, for the Payment of large Debts, than of trivial Ones. By Parity of Argument, a Delay of Correspondence, on the Side of him who has received great epistolary Obligations; is the more venial, on that very Account. If my valuable and valued Friend will not admit this Reasoning to be fair; I must own, that I have nothing better, to urge, in Extenuation of my having so long omitted to Thank him for his last welcome and much esteemed Favor.— Yet, as some degree of Imperfection is connected with every Thing human: I must likewise confess, that I cannot extend my Thanks, for those Strokes of undue Panegyric, with which, dear Sir, your kind Partiality so profusely honors me. Sincerely I say it (and may it be said, once for all) that I would much rather be told of my real Faults, than of those supposed Excellencys which the extreme Benevolence of my Friends is so ready to place to my Account. Candor and Politeness, like your's, first illuminate

illuminate every Object, on which they Shine; and then ascribe, to the Object itself, those communicated Rays, of which it is no more than the humble and obliged Receiver.

Let me now advert to a superior Subject: and Thank you for the improving Particulars, so kindly forwarded, concerning the lamented Decease of our honor'd and deserving Friend, the late truly excellent Mr *Hitchin*: that amiable and precious Man of God, whose Grace was as Solid, as his Parts were Shining. His steady Faith, and his calm, unruffled Departure, amidst such Circumstances of bodily Pain; can only be attributed to that Everlasting Love, and to that Atoning Blood, which made Him more than Conqueror.—Looking, the other Day, into my Book of occasional Collections, I found Two Remarks, which dropped from Mr *Hitchen*, in a Conversation I had with him, July 18, 1769; and which were well worthy of being preserved from Oblivion. They run, verbatim, thus:

“ *The greater our Sanctification is, and the more advanced we are in Holiness; the more we shall feel our Need of free Justification.*”

“ *An Architect cannot say, to his Rule, to his Line, or other Instrument, ‘Go, build an House.’ He must, first, take them into his own Hand, e’er the wished-for Effect will follow. What are Ministers of God, but mere Instruments? And, if ever they are usefull in building up the Church of Christ, ’tis his own Hand must make them so.*”

Such improving Observations, as these; such valuable Reliques, of Saints indeed; are too precious, to be lightly forgot. May they be engraven on our Hearts!

I rejoice to hear of dear Mr *Ryland* senior’s Liberty and Sweetness, in his Ministrations to Mr *H—*’s widow’d Flock. Our *Northampton* Friend is an Israelite without Guile: and he is among Those, who stand highest in my Regard. He blames me for seldom writing

to him: but, was I to correspond regularly, even with my first-rate Favorites, I should do nothing more than write Letters from Morning to Night. — In Heaven, we shall be All together, forever and ever.

Make my Affectionate Respects acceptable to dear Mrs F—, &c. &c. Grace, Mercy, and Peace; bright Evidences, sweet Experiences, and growing Holiness; be *your* Portion, *their* Portion, and the Portion of
Your Affectionate Servant in Christ,

A. T.

29

To Mr H.

[Extract] *Titchfield-Street, London; May 23, 1774.*

Y^Esterday Afternoon, being Whitsunday, Curiosity led me to hear Mr *Theophilus Lindsey*, who lately resigned the Vicarage of Catterick. I took Care to be there, before any of the Service began; in order, to hear, what that Gentleman calls, the *Reformed Liturgy*: but what may more truly be termed, The Liturgy deformed. It is a wretched Skeleton of the Old Common Prayer, shorn and castrated of all it's evangelical Excellencys.

He preached, or rather *read*, a poor, dry, ungraceful Harangue on *Matt. xxv. 14, 15*. So wretchedly was he tyed and bound by the Chain of his Notes, that, if, by accident, he happen'd to take his Eye from his Papers (and it happen'd several Times) he was sure to blunder; and endeavor'd, in an exceedingly confused and embarrass'd Manner, to gather up the broken Thread as well as he could. He is a palpable *Arian*, in his Ideas of Christ's Person; and appears to be a thorough-paced *Socinian*, as far as concerns the Doctrine of Atonement. Yet, God forbid that I should judge and condemn him. To his own Master he must stand or fall. But I must observe Two Things: 1. I bless the Grace of God, for giving *me* Eyes to see, and an Heart to value, the inæstimable Truths of His Holy Gospel: — 2. I never prized our good old Liturgy, and the precious Doctrines of the Reformation, more, than on hearing Mr *Lindsey's* Liturgy
and

and Sermon Yesterday. No Man (as our Lord observes) having drank old Wine, straightway desireth new: for he saith, The old is better.

Mr *Lindsey's* Arian Meeting is held in Essex-Street, up one Pair of Stairs, in the House called Essex-House. 'Tis a long, narrow Room (which, if filled, would hold about 200 People) where Auctions (particularly for Books) used to be held. He seems to be a Man of much personal Modesty and Diffidence; and, I verily believe, acts upon Principle. But he has no popular Talents: no Pathos, no Dignity, no Imagination, no Elegance, no Elocution. He must, unavoidably, soon sink into Obscurity, when the Novelty of his Secession begins to subside, and when his Arian Friends are weary of puffing him off in the News-papers. Take my Word for it (and I am very glad I can truly have it to say) the Church of England has nothing to fear from a Gentleman of Mr *Lindsey's* slender Abilities. He can neither Thunder nor Lighten; but crawls on, quite in the hum-drum Way: and is no more qualify'd, either by Nature or Attainments, to figure at the Head of a Party; than I am, to undertake the Command of a Navy.—One of my Company (for a whole Coachfull of us went) said to me, after Service was over; “Well, I suppose you'll call “Mr *Lindsey's* Discourse, a Piece of arrant *Lindsey-wolfey*.” No, indeed, reply'd I: 'twas mere *Lindsey* throughout; absolute Arianism, Socinianism, and Pelagianism, without one Thread of the contrary from first to last.

To Mrs MACAULAY. 36

[Extract.]

Broad-Hembury, July 8, 1774.

I Arrived here, from London, no longer ago, than this Day se'nnight; and tho' I was not able to take Bath in my Way home, thro' the unavoidable Length of my Stay in Town; I hope, Madam, to be, soon, amply recompensed for that Loss, by seeing you, safe and well, in this Part of the World.—Favor me with a Line: and
God

God grant it may import these two Things: 1st, That all your Complaints are completely annihilated by the Bath Waters; and, 2dly, That you have begun to take the previous Measures for your intended two Months Excursion to Devonshire.

I left good Mr Ryland behind me in London. He desired his best Remembrance to You: and wishes (in his lively Manner,) “*that You may be a perfect Idiot Once in every Twenty-four Hours, and incapable of writing, reading, thinking, or conversing: viz. from Ten at Night, ’till Six or Seven in the Morning:*” that you may not impair your Health by sitting up late. No Friend, I verily believe, has more Respect and Esteem for You, than he: not even your Oblig’d and Obedient

A. T.

P. S. One Day, when Mr Ryland and I went to Islington, to dine with Mrs Bacon; he took that Opportunity of introducing me to Mr Burgh, Author of the “*Political Disquisitions.*” I saw him to great disadvantage, as he was in much Pain, and in a very ill Humor. The Interview, on the whole, was a curious one. I was hardly seated, when he said to Mr Ryland, concerning me, “*This Gentleman, I apprehend, is an Antagonist of Mr Lindsey’s.*”—I answer’d, for myself, *No, Sir; I am not, indeed, of Mr Lindsey’s Principles, but I look upon him, with all his Mistakes, to be an honest Man: and I respect an honest Man, be his Opinions what they will.* By degrees, our Conversation grew rather engaging: and Mr Burgh seemed, for a while, to feel a Truce from the Torments of the Stone, and assume some degree of good-nature. But I should have had a sharp onset, if he had been in perfect Health. Even as it was, he could not forbear feeling my Pulse, on the Article of *Free-will*. In the course of our Debate, I drove him into this dreadful Refuge: viz, that “*God does all He possibly can*” [these were Mr Burgh’s own Words] “*to hinder moral*” and natural Evil, but He *cannot* prevail: Men will
“ not

“not permit God to have His Wish.” Lest I should mistake his Meaning, I requested him to repeat those Terms again: which he did. *Then the Deity, said I must needs be a very UNHAPPY Being.* — “Not in the least,” reply’d Burgh. — “*What (rejoined I,) disappointed of His Wishes, embarrass’d in his Views, and defeated of his Schemes, and yet not be Unhappy?*” “No,” rejoined Burgh; “for He knows that He *must* be so disappointed and defeated, and that there’s *no Help* for it: and therefore He submits to *Necessity*, and does not make himself unhappy about it.” A strange Idea this, of the Supreme Being! At coming away, I told Mr Burgh, that *However he might suppose God to be disappointed of His Will, I hoped the Public would not be disappointed of the remaining Volumes of the Political Disquisitions yet unfinished.* And, in very Truth, Madam, your Friend Burgh is much better qualified for *political* Disquisitions, than either for *theological* or for *metaphysical* ones. Adieu.

To Mr S.

3/

Broad-Hembury, July 8, 1774.

SHALL I attempt to *thank* my ever dear and ever respected Friend, for his polite and obliging Favor of the 30th ult. or for the kind services, which præceded that Favor, and to which it refers? No. 'Tis a duty, to whose Performance I feel myself unequal. Your Friendship, therefore, like what some say concerning Virtue at large, must be it's own Reward. Yet, think me not insensible. My Sensibility is the very Cause of the Omission. Were the Obligations, under which you lay me, more moderate; I could with Ease, thank you for 'em: but, as the Case stands, I must follow Horace's direction, *Consule quid valeant Humeri*; and not aim at Impossibilitys.

Sure I am, that God will incline the Scale (and not *this* only, but every other, to the End of Time,) so as shall conduce to His own Glory, and to the Accomplishment

ment of His own Purpose. 'Tis our's, to use the Means, in a Dependance on His absolute Providence; to bless the Means used, is His. With Him, all Events *must* be ultimately rested: and I trust, I can say, *ex animo*, with Him I ever *wish* and *desire* to rest them; nor would I have a single incident removed out of His Hand, were I possessed of all Power both in Heaven and Earth.

You kindly remind me, "To strike, while the Iron is warm." In Answer to which, I must observe, that I have written, to-day, to Black-heath, and to Epsom. Can you suggest any other advisable Steps? You will find, not only my Ear, but my Heart, ever open to the least Hint suggested by a Friend of your Wisdom and Faithfulness, whether the Subject relate to my own Interest, or not.

You are so good as to enquire after my safe Return into the West. I bless God, my Journey was both safe, and pleasant. The slightest Mercys ought to be thankfully received and noticed: for they are as absolutely undeserved, as the greatest. We can no more merit a Moment's Ease, or Safety, or Happiness, in our going out and coming in, or on any other Occasion whatever; than we can merit the Kingdom of Heaven.

I travel'd with a very old (or rather, with a very early) Acquaintance: an Officer, of the 21st Regiment: with whom, at our first setting off in the Coach from London, I had an Hour or two's controversy, concerning the Lawfulness of Duelling. Your Friend was on the negative Side of the Question: the Captain, on the Affirmative. During the amicable Skirmish (a Duel against Duelling,) and for many Hours after, we were quite ignorant of each other's Names. And no wonder; for we had not met, since the Year 1757, when we were both Lads: and Time has made such Alteration in each, that neither knew the other. We travelled to *Bridport* (i. e. 138 Miles) before we found out Who was Who: and I have seldom known an Ecclaircissement which gave more
Pleasure

Pleasure on both Sides. The Captain, very politely, invited me to see him, if I should ever go to Plymouth: and, on my asking, for whom I should enquire, the discovery was made.

On a Review, I am really ashamed of trespassing on your Patience and Time, by such petty Chit-chat. It is high Season for me to apologize; not by prolix Excuses, but by cutting Matters short at once. Only observing, that, if the unexpected sight of an old and valued Friend, on Earth, gives an heart-felt Joy, which none, but a Breast formed for Friendship, can experience; what far more exceeding and exalted Blessedness must result from that "Communion of Saints" made perfect which will obtain in the Kingdom of Glory!—'Till then, and when there, I am, and shall ever be,

Your affectionate Friend, A. T.

To the Countess of H.

32

Madam, *Broad-Hembury, Dec. 9, 1774.*

I Was, in due Course, honor'd with your Ladyship's Letter, of Nov. 24; and, had it's Contents been less weighty, should have sooner acknowledged my Receipt of it.

After so condescending, and so explicit, a Display of your Views of Divine Things; I should be criminally inexcusable, where I not, with all possible Respect, but yet with the most naked and undisguised Simplicity, to submit the Result, both of my Prayers and of my Reflections, to your Ladyship's Judgement and Candor.

I consider the true Ministers of God, as providentially divided into two Bands: viz. the *Regulars*, and the *Irregulars*.

The *Former* may be compared to Centinals, who are to keep to their Stations: or to Watchmen, whose Attention is immediately confined to their respective Districts. — The *latter*, like Troops of Light-Horse, are to carry the Arms of their Sovereign, wherever an Opening presents,

presents, or occasional Exigence may require.—Both these Corps are usefull, in their distinct Departments; and, in my Opinion, should observe the same Harmony with each other, as obtains among the Stationary and the Planetary Stars, which are fixed and erratic in the Regions above us.

Hitherto, I have consider'd myself as a Regular: and have been very cautious, not to overstep that Line, into which, I am persuaded, Providence has thrown me; and in which, I can thankfully affirm, Divine Grace has been pleased to bless me. Ought I not to see the Pillar of Divine Direction moving before me, very visibly, and quite incontestably; e'er I venture to deviate into a more excursive Path?

I remember, that, in one of my last Conversations with dear Mr Whitfield, antecedently to his last Voyage to America; that great and precious Man of God said as follows: "My good Sir, why don't you *come out*? why don't you *come out*? You might be abundantly more usefull, were you to widen your Sphere, and preach at large, instead of restraining your Ministry to a few Parish Churches." My Answer was to this Effect: that "The same Providence, which bids others roll at large, seems to have confined *me* to a particular Orbit."

And, I honestly own, I am still of the same Mind. If there be, for *me*, a yet more excellent Way; God, I trust, will reveal even this unto me. I hope I can truly say, that I desire to follow His Guidance, with a single Eye.

As to the Doctrines of special and discriminating Grace, I have thus much to observe: that, for the Four first Years after I was in Orders, I dwelt, chiefly, on the general Out-Lines of the Gospel, in the usual Course of my public Ministry. I preached of little else, but of *Justification* by Faith only in the Righteousness and Atonement of Christ; and of that personal *Holiness*, without which, no man shall see the Lord. My Reasons for thus narrowing the Truths of God, were (with

Humi-

Humiliation and Repentance I desire to speak it,) these two: 1. I thought those Points were *sufficient* to convey as clear an Idea, as was absolutely necessary, of Salvation. And, 2. I was partly *afraid* to go any further.

God Himself (for none but He could do it) gradually freed me from that Fear. And as He never, at any Time, permitted me to deliver, or even to insinuate, any Thing *contradictory* to His Truths; so has He been graciously pleased, for between Seven and Eight Years past, to open my Mouth to make known the *entire* Mystery of His Gospel, as far as His Spirit has enlightened me into it.—The Consequence of my *first* Plan of Operations was, that the Generality of my Hearers were pleased: but very few were converted.—The Result of my *latter* Deliverance from worldly Wisdom and from worldly Fear (so far as the Lord *has* exempted me from those Snares), is, that Multitudes have been very angry: but the Conversions, which God has given me Reason to hope He has wrought, have been, at least, Three, for One before. Thus, I can testify, so far as *I* have been concerned, the Usefulness of preaching Prædestination: or, in other Words, of tracing Salvation, and Redemption, to their first Source.

Your Ladyship's Goodness will pardon the unreserved Freedom and Plainness, with which I have taken Occasion to open my Mind: Nor will you, I hope, disbelieve me, when, with the same Simplicity and Truth, I assure your Ladyship, that I love and revere you, for what God has made you, and for what He has effected through you. Let me have, as you kindly promise, an Interest in your Prayers.

Should I visit my *Bath* Friends, this Winter, as I have some Thoughts of doing; I will avail myself of your Ladyship's Invitation, by paying my Respects to you: and the rather, as it is, now, between Ten and Eleven Years, since I had an Opportunity of presenting you with them, in Person. Whenever I have been in *Bath*, during

this long Period; your Ladyship never happened to be there.

Wishing you, not the Compliments of the ensuing Season; but an encreasing Enjoyment of the Realitys, which it brings to our remembrance; I remain, Madam,

Your Ladyship's most obedient

And most humble Servant, A. T.

P. S. May I take the Liberty, to wish, that, when you next write to Lord *Maira*, your Ladyship would condescend to make my Respects acceptable to him. — Mr *Shirley*, if at Bath, has my affectionate Salutations.

33

To the Rev. Dr PRIESTLY.

Rev. SIR, *Broad-Hembury, Dec. 23, 1774.*

CONDESCEND to accept the Thanks of a Person, who has not the Honor of being acquainted with you, for the Pleasure and Improvement, recently received, from a Perusal of your Spirited (and, for the most Part, just) Animadversions on the Three Northern Doctors. — Allow me also to thank, in an especial Manner, the good Providence of God, which has raised up no less a Man, than yourself, to contend, so ably, for the great Doctrine of *Necessity*: a Doctrine, in my Idea, not only essential to sound and rational Philosophy; but, abstracted from which, I could not, for my own Part, consider Christianity itself as a defensible System.

Greatly as I admire the main of your Performance, I should, probably, not have taken the Liberty to trouble you with my Acknowledgements, but for the following Circumstance.

In your successful Assault and Battery of the new Scotch Fortification, you have, occasionally, fired some random Shot on a very numerous Sett of Men, who, so far as concerns the Article of *Necessity*, are your actual Friends, and your natural Allys. — Permit me, therefore, Sir, to offer you, in this private Manner, a few plain, but not intentionally disrespectfull, Strictures on some

rather

rash and exceptionable Passages; which serve, as Foils, to render your Penetration and Candor, on some other Occasions, the more conspicuous.

I shall confine myself to your *Introduction*.

1. Are you certain, that “ The common Arminian “ Doctrine of *Free-Will* is founded on Scripture, and “ præsupposed by the Philosophic Doctrine of Necessity?” —Is it not very possible, and often actually matter of Fact, that men have *not* “ The Power of doing what they “ please, or will” to do? The Triumvirate of Doctors (for Instance) are, I doubt not, very *willing* to beat you off from their Intrenchments, and to give you a total Defeat. But I am much mistaken, if they have “ the “ Power of doing it.”

2. Why are “ Calvin’s Notions” represented as “ gloomy?” Is it gloomy, to believe, that the far greater Part of the human Race are made for endless Happiness? — There can, I think, be no reasonable Doubt entertained, concerning the Salvation of very young Persons. If (as some, who have versed themselves in this Kind of Speculations, affirm) about one Half of Mankind dye in Infancy; and if, as indubitable Observation proves, a very considerable Number, of the remaining Half, dye in early Childhood; and if, as there is the strongest Reason to think, many Millions of those, who live to meaturer Years, in every successive Generation, have their Names in the Book of Life: then, what a very small Portion, comparatively, of the Human Species, falls under the Decree of Præterition and Non-Redemption! — This View of Things, I am persuaded, will, to an Eye so philosophic as your’s, at least open a very chearfull *Vista* through the “ Gloom;” if not entirely turn the imaginary Darknefs into Sun-shine. For, with respect to the few Reprobate, we *may*, and we *ought* to, resign the Disposal of them, implicitly, to the Will of that only King who can do no wrong: instead of summoning the Almighty, to take his Tryal at the Tribunal of our own

Speculations, and of setting up ourselves as the Judges of Deity.

3. I must confess, I see nothing “*wonderfull*,” nor to be gazed at “as a strange Phænomenon;” in the Coincidence of “Philosophic Necessity” with the Calvinistic Theology and Metaphysics. I should rather “wonder,” if they did *not* co-incide: since (according to the Ideas formed by me, who live in a Christian Country, and believe the Christian Revelation) they mutually suppose and support each other. For, what is Calvinism, but a Scriptural Expansion of the philosophic Principle of *Necessity*? or, if you please, a Ramification of that Principle into it’s religious Parts? ’Tis possible, indeed, for a Person to be a *gross* Necessitarian, or a Necessitarian at large, without being, fully, a Calvinist (witness many of the ancient, and some modern, Philosophers:) but it seems impossible, to me, that any Person can be, fully, a Calvinist, without being a Necessitarian.

Moreover, every *Christian* Necessitarian is, so far, a Calvinist. — Have a Care, therefore, Dr Priestly: lest, having set your Foot in the Lemaine Lake, you plunge in, *quantus quantus*. A Catastrophe, which, for my own Part, and for your own Sake, I sincerely wish may come to pass; and of which I don’t wholly despair.

4. There is, I apprehend, no Shadow of Reason, for supposing, that, had the great and good Mr *Edwards* “Lived a little longer, he would have been sensible, that “his Philosophy was much more nearly ally’d to Socinianism, than to Calvinism.” That deep and masterly Reasoner would, rather, have rejoiced, at seeing so important a Branch of the Calvinistic Philosophy (viz. the Doctrine of Necessity) so warmly adopted by a Socinian Divine.

Seriously, I think you have admitted a Trojan Horse into your Gates; whose concealed Force will, probably, at the long Run, display the Banner of *John Calvin* on your Walls, and master your Capital; tho’ at present gar-

rison’d

rison'd by the confœderate Forces of *Pelagius*, *Sezzo*, and *Van Harmin*.

5. Nor was it any " Piece of *Artifice*, in Mr *Edwards*, " to represent the Doctrine of philosophical Necessity, " as being the same Thing with Calvinism; and the " Doctrine of philosophical Liberty, as the same Thing " with Arminianism." This Suggestion, Sir, (which, by the Way, is more than a little ungenerous, when we consider how upright and valuable a Man Mr *Edwards*, by all Accounts, proved himself, in every Part of his Conduct) seems to have been started, merely, as a *Salvo* for yourself. You are, on the Article of Necessity, the reverse of an Arminian. And you are terribly afraid of being dubbed a Calvinist. I must own, you are in some little Danger. But, cheer up. Your Case is not yet desperate.—Poor *Janssenius* was in a Situation, somewhat similar to your's. He, indeed, swam farther into the *Geneva* Lake, than you have ventured to do: and, to elude the Name of Heretic, assured as many good People, as would believe him, that he was, all the while, bathing in the *Tiber*.

So far as I can judge, Mr *Edwards* gave the naked and genuine Sentiments of his Heart to the Public. And I am, likewise, of Opinion, that the Fact stands, simply and literally, just as he represents it.—*Arminianism*, when stripped of it's sophistical Trappings, contends for such an absolute and inviolable Freedom, *ἢ ἀμείβεσθαι*, as is independent, in it's Exercise, on any Thing but the Will itself. Consequently, the Arminian Scheme is no less incompatible with the Religion of Reason, than with the Religion of the Bible: and directly contravenes the whole Current, both of Natural and of Revealed Truth.

6. It is, certainly, a very unguarded Assertion, that " The modern Quæstion of *Liberty* and *Necessity*" is what the Calvinian Divines, " never understood, nor, " indeed, so much as heard of." The contrary is evincible, from their Writings. The Quæstion, so far

from being purely “modern” has exercised some of the ablest Protestant Pens, from the Reformation, quite down to the present Day. It has been agitated, with no little Zeal, *pro & contra*, even among the Papists, long before, but more frequently since, the Protestant Æra. And it was the Subject of no small Debate, among some of the Heathen Philosophers themselves.

7. Mr *Edwards*, therefore, was *not* the “First Calvinist who ever hit upon the true philosophic Doctrine of Necessity.” A vast number of the greatest Reform’d Divines, both Foreign and English, touched the self-same Key. And ’tis extremely evident, that Mr *Edwards*, himself, received much Light, from Them, into the Subject; and even availed himself, very frequently, of Phrases, Distinctions, and Arguments, which those grand Luminarys had, with Success, made Use of, before him.

8. “Zealous Calvinists,” you tell us, “regard your Writings with Abhorrence.” It would have been candid, Sir, to have express’d this, with more Restriction, and with less Vehemence. Many very “Zealous Calvinists” regard your Writings, on some Subjects, not only without “Abhorrence,” but with Honor and Admiration. Dark and “gloomy” as you have represented us; we still have Sufficiency, both of Eye-sight, and of Day-light, to discern the Lustre of your Genius, and the Improvements, which your equally profound and refined Researches have added to the Stock of philosophic Knowledge,

9. Nervose (and, I think, irrefragable) as Mr *Edwards*’s Treatise is; you still are much too sanguine in asserting that the Calvinists “Boast of it, as the *strongest* Bulwark of their own gloomy Faith.” We never boasted of it, under any such Character. We have, in my Apprehension, some Hundreds of “Bulwarks,” no less “strong” than this American one, whose Towers I concur with you in deservedly admiring. Exclusively of which numerous *Bulwarks*, we have a *Citadel* (the Bible,) against which

which, no Weapon can possibly prevail.—I pass over your favorite Epithet “*gloomy*,” which you so repeatedly prefix to Calvinistic “Faith.” When you have attended, as minutely, to the Philosophy of Scripture-Vision, as you have to that of Animal Optics; you will perceive the District of Calvin to be, not a *Cimmerian* Region, but a very Land of *Goshen*.

10. You think proper, Sir, to suppose, that “Zealous Calvinists will be *surprized* to hear” (’tis well we are not deaf, and blind too) “to hear you so full and earnest in the Recommendation of Mr *Edwards’s* Book.” I much question, whether their Wonder will mount to “Surprize.” There are so many Weaknesses, Contradictions, and Inconsistencies, in Philosophers, as well as in ordinary Men; that few People, who know much of the World, and of human Nature, will be greatly “surprized” at any Thing.

11. You, however, are of a different Opinion. Perhaps, because “Zealous Calvinists,” like Moles and Bats, live in a thick and perpetual *Gloom*, with hardly a single Ray of Truth, or of common Sense, to gild their midnight Darkness. People, in so melancholy a situation, are doubtlessly, very apt to *take Fright*. If your Charity will not pour Day-light on our gloomy Abodes; it would at least be compassionate in you, to mitigate the woeful “*Surprize*,” with which you think your Treatise calculated to impress us.

No! you will no more deign to alleviate our “Surprize,” than to dissipate our *Gloom*. ’Tis rather cruel, though, first to shut us up in the *dark*; and, then, to *scare* us.—It seems, we “must still continue to wonder.” Wherefore? Because “It would be to no Purpose for you to explain, to” the Zealous Calvinists, “Why they ought not to wonder at the Matter. What I should say on that Subject,” adds the high and mighty Doctor, “would not be intelligible to them.”—Inexpres-

sibly candid and polite ! The plain English of the Compliment is this :

“ Every Zealous Calvinist is a Fool ; or a Dunce,
 “ at best. I will therefore waste no Time on such
 “ incurable Asses. All my philosophic Apparatus it-
 “ self would not afford them a Gleam of Knowledge :
 “ nor all my consummate Skill in Language and in
 “ Reasoning make them comprehend the lowest of my
 “ sublime Ideas. I therefore leave them, to stumble
 “ on, in their impenetrable *Gloom* ; and to knock their
 “ blockish Heads against Tables, Doors, Walls, and
 “ Posts, amid the Tremor of their Surprise.”

Our Case is pitiable indeed. But why will not the illuminated and illuminating Doctor direct a *few* of his Rays, by way of Experiment, toward our dark and dreary Habitations ?—Be honest, good Sir : and fairly tell us, that your Reason, for huddling the Matter up, and for not descending to Particulars, was, not *our* Stupidity, but *your* Fear of the *Consequences* that would result to yourself, had you gone to the Bottom of the Subject, and unfolded All that was in your Heart.—To screen yourself, you affect to give us over, as incurable, before you have so much as try’d what you can make of us. If you set about it, who can tell, but, stupid as we are, some of us may recover our Sight and Sense, and be emancipated from our *Gloom* and from our *Surprise* together ? Electricity, under your Auspices, may work Miracles.

However lightly I may, occasionally, have expressed myself ; I assure you, on the Word of an honest Man, that I have the Honor to be, with Seriousness and Truth,

Reverend Sir, your Admirer, and very humble Servant,

Augustus Montague Toplady.

P. S. On reviewing this Letter, I deem myself obliged, in some Measure, to apologize for that Vein of Freedom, into which, the supreme and insulting Contempt, you express of the Calvinists, has, unwarily, betray’d me. Your last-quoted Paragraph, Sir, appears to carry an Im-
 plication

plication of extreme Præjudice, and of Sovereign Pride. Nothing can be more supercilious, more rude, and more unjust than the Letter and the Spirit of that whole Passage. I would willingly, if I were able, frame an Excuse for you: by supposing, that it escaped you, *volante Calamo*; and that it is to be imputed, not so much to Malice, to Haughtiness, or even to your Unacquaintedness with the People you traduce; as to the Hurry and Præcipation, with which your Treatise was apparently written.

Believe me to be, Sir, most respectfully, your's.

TO FRANCIS TOPLADY, Esq.

34

Very dear Sir, *Broad-Hembury, March 19, 1775.*

YOU are one of the last Persons on Earth, in whose Breast I would wish to occasion Pain. Consequently, it gives me much Concern to find, from your Favor of *Feb. 21*, that the Subject, mention'd in my Last, "touched you to the quick." Let it resemble a drawn Stake, on each Side: and let both of us consider the Matter, as if it had never been started.

Your kind Solitude for my Health, merits my affectionate Acknowledgements. Though I cannot entirely agree with you, in supposing that intense Study has been the Cause of my late Indispositions; I must yet confess, that the Hill of Science, like that of Virtue, is in some Instances, climbed with Labor. But, when we get a little Way up, the lovely Prospects, which open to the Eye, make infinite Amends for the Steepness of the Ascent. In short, I am wedded to those Pursuits, as a Man stipulates to take his Wife: viz. *for better for worse, 'till Death us do part*. My Thirst for Knowledge is, literally inextinguishable. And, if I thus drink myself into a superior World, I cannot help it: but must say, as some report Aristotle to have said, when he threw himself

self into the Sea (if it be true that he did so throw himself,) *Quod non capere possum, me capiet.*

Since I wrote to you last, my Complaints have been crowned, or rather shod, with a short, but smart, touch of the Gout. On this occasion, I have been congratulated, 'till I have lost all Patience. Therefore I do, by these Presents, enter an express Caveat against your wishing me Joy.—I am glad, however, that I know, at last, what is the matter with me: for I have not been right well these two Years; and was unable, 'till seized by the Foot, to ascertain the radical Cause. It is really one of the last Disorders, to which I should have suspected myself liable. If the strictest Temperance could have saved me from the Gout, I most certainly had been exempted: for I never knew what it was to be the reverse of Sober, so much as once, in my whole Life.

On a Review, I am quite ashamed to perceive, that I have made myself the sole Hero of my Letter. But, notwithstanding the self-important Pronoun *I*, has already occur'd too often, I must yet repeat it again; by assuring you, that I am, with tender and respectfull Compliments to yourself, to my Aunt, and to my Cousin Charlotte,

Dear Sir, your Affectionate Nephew, A. T.

35

To the Rev. Mr M.

Very dear Sir, *Broad-Hembury, April 5, 1775.*

I Am, both literally and figuratively, your Debtor, for the welcome Pacquet, with which you favor'd me, toward the Close of last January.

Friendship and Politeness, less indulgent and extensive than your own, would tell me, that I ought to blush, for having delayed my Acknowledgements so long.—The Truth is, I had been extremely ill, for several Weeks, before the Parcel arrived; and continued so, for some Weeks afterwards: which, added to the numerous Avocations, that have, since, demanded my Attention; obliged

obliged me to postpone, 'till now, the Pleasure of tendering my affectionate Thanks to your condescending Acceptance.

I have not been able to devote many Hours to the Perusal of Lilly's Astrology. But I must frankly own, that I have read enough, to deter me from falling very deeply in Love with that real or supposed Science. Judge, my dear Sir, how exalted an Idea, I must needs entertain, of your Candor; e'er I could presume to testify, in such blunt Terms as these my Opinion of a Study, which, in the Eyes of your superior Estimation, appears to be recommended by so many solid and alluring Charms.

Among others, *two* Observations, in particular, strike me, with great Force, on this Occasion.

1. Either we *can*, or we *cannot*, learn, from the Stars, the Train of future Events.—If we *cannot*, the whole Business evaporates, at once, into a laborious Delusion and an ingenious Nothing.—If we *can*, it seems unwarrantable to pry into “the Times and Seasons, which the Father hath put in His own Power,” and which, the highest Authority assures us, “are not for us to know.” The least that can be said, is, that 'tis more humble, and more safe, to leave the Evolution of Futurity to Providence: To pray, instead of erecting a planetary Figure: and, instead of consulting the Stars, to cast all our Care on Him that made them.

2. Without Doubt, many different Infants are born into the World, at the *same præcise Point of Time*; and, consequently, under the *self-same Aspects* of the heavenly Orbs. From which leading Circumstance, it would follow, on astrological Principles, that the *Cast of Mind*, the *Actions*, the *Felicitys*, the *Adversitys*, and, in short, the whole *Lives* and *Deaths*, of Persons so born, should, exactly, in every Punctilio, resemble Those of each other. Their *Nativitys* being common, their *Fates* would be the same.—But are there any two Men upon the Stage of the Earth, tho' they enter'd it at the same Instance, whose
Minds

Minds and Fates are *perfectly similar* and uniformly correspondent throughout?

Notwithstanding these free, sceptical Remarks; I value Lilly's Book, as a very curious one: and shall, with many Thanks, reimburse my dear Friend for it's Cost.

Tho' you have not set me to work, as an Astrologer; you have, as a Polemic. Mr Wesley's *Thoughts on Necessity*, which made a Part of your obliging Pacquet, determined me to represent that grand theological and philosophic Article in it's true Point of View. Tho' I was then so ill, that I could scarcely hold my Pen; Providence enabled me to begin my Essay almost immediately on my receiving Mr John's Tract, and to finish it within a Fortnight. I should not, however, have made such Haste; had I not apprehended, that, if I did not avail myself of the present Hour, I might, probably, be in another World, before my Treatise was completed.—But God has extended my Reprieve. May I live, and speak, and act, to His Glory!

May I congratulate you, on your Success, as Candidate for the Lectureship of St *Bennet's*? If not, I shall still wish you Joy. You, and all your Concerns, are in the Hand of Him, whose Will is Wisdom, whose Heart is Love, and whose Providence is Omnipotence itself.

To the Rev. Dr G.

Broad-Hembury, April 6, 1775.

Dear and Reverend Sir,

IN Obedience to your Wish, I shall, concisely, present you with my extemporaneous Thoughts, concerning the Arminian Cavil, against personal Election and Reprobation, drawn from that Relationship of God to Men, by which He is denominated and consider'd as the *Father* of the whole human Race.

Properly speaking, Paternity and Filiation are Correlates, resulting from the Production of a similar intelligent

gent Being, *ex Essentiâ Productoris*. Where this Agency and Effect obtain, the Producer is, strictly, styled, a Father; and the Produced is, strictly, styled, the Offspring of that Father.

Consequently, when any of Mankind, or when all of them together, are termed *Sons*, or *Children*, of God; the Phrase is, necessarily and apparently, figurative. For, no Being, less divine than God Himself, can, according to the præcise Ideas of Paternity and Filiation, be *literally*, termed, His Son.

Hence, when this Prædicate, *Sons of God*, is affirmed, concerning Angels or Men; the Affirmation neither is, nor can be, philosophically strict. Because, there is no communicated Sameness of Essence, from the Producing party, to the party Produced.

Over and above which metaphysical Observation, holy Scripture explicitly ascertains the Sense, in which God is represented as the *Father* of Men.—*Have we not, All, one FATHER? Hath not one God CREATED us?*

Mr *Toulmin*, therefore, in his Controversy with Mr *Rooker* (a Controversy, by the Way, whose Merits I have not looked into,) should have stated his Objection thus: ‘Can the common *Maker* of Mankind put an arbitrary difference between the Men He has *made*, consistently with infinite Goodness and Justice?’

However, we will let Mr *Toulmin* have his own Way, and cloath his Argument in his own Terms.

He observes,

1. That “Our Lord has taught us to argue from the “*paternal Character*” of God.—True. And that *paternal Character* is neither less, nor more, than the *creative Character*. The Passage, *Matt. vii. 11.* to which Mr *Toulmin* refers, plainly establishes this Remark: for it is tantamount to saying, *How much more shall your MAKER, who is in Heaven, &c.* [Let me digress, *en passant*, by observing, that, in the 21st Verse of the above Chapter, Christ uses the Word, *Father*, in its true and absolute

lute Significatirn. For the First Person in the Godhead is, properly, literally, and physically, the Father and the immediate Source of the Second, *per Communicationem Essentiæ.*]

2. Mr T. asks Mr R. “Would you, Sir, who are a Parent, secretly resolve, *before your Children were born,* and could have *done either good or evil,* to dis-inherit any of your Children?”

On which I observe,

(1.) That Mr Rooker may, in his Turn, ask Mr Toulmin, *And would you, Sir, after your Children ARE born, actually PERMIT any of them to be very WICKED and very MISERABLE, if it was in your POWER, by a single Nod of your Will to make them GOOD and to render them happy?* Now, God certainly is able to endue all Mankind, and the very Devils themselves, with Holiness and Felicity. He could both have *saved* them from falling; and can still *reclaim* them, tho’ fallen. And yet He, knowingly and willingly, *permits* many of the former, and the whole Number of the latter, to be the Subjects of Sin and Pain. And, if the *real, positive, continued Permission* of this be not inconsistent with the “paternal Character;” why should that “Character” be supposed to restrain God from *secretly resolving, beforehand,* on that Permission? For, surely, the *Resolution* to do, or to permit, a Thing; can no more clash with the “paternal Character”, than the *actual* doing, or the *actual* permitting, of the Thing itself. —But, after all,

(2.) God, and an earthly Parent, *are not Parallels*, in any one respect whatever. When an human Father becomes possessed of the same numerical Nature and Attributes as God is, in all their Infinity and Perfection; it will then (but, ’till then, it cannot) be an admissible Position, that the DEITY is and must be such an one as *Ourselves*, and ought to regulate his Conduct, by the Example *We* set Him.—I remember, in the Year 1759, while I was a Student at College, a Gentleman asked

me (with Reference to this very Doctrine which Mr T. opposes,) *Would you, if you was God, create any Being to Misery?* My Answer was, *when I am God I'll tell you.*— Surely, Arminians must be at a dismal Loss, e'er they could thus think of setting up the *human Passions*, and parental Affection in particular (which is, usually, the blindest Affection of any,) as the Standard, and Model, and Archetype, from which God Himself must form His Estimate of Right and Wrong, and in conformity to which He is *bound*, (for the Plea supposes this, if it supposes any Thing) to accomodate His Purposes and shape His moral Conduct! As if *His Ways* were not higher than *our Ways*, and His Thoughts than our Thoughts!

(3.) The Cavil is very unhappily stated. For, the most material Part of it is phrased in the *very Words* of Scripture. With this essential Difference, however: that the said Scripture Phrases positively *affirm* the identical Proposition, which the Cavil is framed to deny. So directly and totally contrary is the Judgement of Mr T. to That of St Paul!

(4.) 'Tis monstrously inaccurate, to insinuate, that God has “ Secretly resolved to disinherit some of His “ Children.” We utterly reject the very Shadow of such an Idea, as involving in it both a religious and a philosophical Impossibility. To *dis-inherit* is, to *cut off*, from Succession to a Patrimony or other Property, One, who, before, was actual Heir. *Men* may do this: because Men are liable to change, and to mistake, and to be chagrined or disgusted by unforeseen Incidents. But this can never be the Case with God. Consequently, He cannot be said to *dis-inherit* the Reprobate, who *never were Heirs*. And, for the ~~Next~~, He will never dis-inherit *Them*: seeing, nothing shall be able to separate them from that unchangeable Love, which hath graciously made them *Heirs of God, and joint-Heirs with Christ* Himself.

(5.) I suppose, Mr Toulmin, meant to ask: ‘ Would God resolve, *not to invest* some of His Creatures with a
‘ Title

‘ Title to the heavenly Inheritance?’ To which I answer, *Yes*. God not only justly *might*, but He actually *has* so resolved: unless the Bible is false from End to End. But, as to *dis-inheriting*, the Bible knows nothing of *that*. ’Tis Arminianism, which represents the Immutable God as the Capricious Dis-inheritor of His Children: not We, who believe, that *Whom He did prædestinate,—them He also glorified*.

(6.) To make the Objection square with the Thing objected to, the Objection should run thus: ‘ Would you, Mr *Rooker*, who are a *Creator*, secretly resolve, before your Creatures were formed, to exclude any of them from Felicity, for wise and just Reasons best known to yourself?’—But this Phraseology, which alone comes up to the Point in Debate, would not suit Mr *Toulmin*’s fallacious Views. It would not suffice to raise a sophistical Mist before the Eyes of the unwary, which are apt to be caught by superficial Appearances, and to be dazzled by the Trappings of undue Metaphor artfully put on. To make a strait Stick *seem* crooked, you must look at it, through a denser Medium than Air: i. e. hold it slantingly under Water, and the Business is done. Unguarded Spectators may be seduced by the Stratagem: but carefull Observers perceive the Trick.

In one word: the Quæstion, as stated and phrased by Mr *Toulmin*, argues *à diverso ad diversum*: and, consequently, is totally illogical, and proves nothing.

I am, with great Esteem, &c.

A. T.

To Messieurs *Vallance* and *Simmons*.

Gentlemen,

Plymouth, July 7, 1775.

I Am here, on a short Visit, previously to my setting out for *Bath* and *London*: and now write to you, on Occasion of a Report, which prevails here, that Mr *J. Wesley* dyed, lately, in *Ireland*.

You,

You, who dwell at the Mart of Intelligence, know, probably, the real State of that Matter, with more Certainty, than I can yet attain to at this Distance. But, should my Information be true, I must signify to you my hearty Wishes, that my Essay on Necessity, if not yet actually Published, may be suppress'd for the present: 'till I can throw it into a new Form, by cancelling all the Passages, which have any *personal* Reference to my old Antagonist; and by retaining only so much of the Treatise, as relates to the naked Argument itself.

I hope, this Intimation will reach you, time enough, to answer the desired Purpose. If it be too late, I cannot help it. But I do not wish to prosecute my War with that Gentleman, if he be really summon'd to the Tribunal of God, and unable on Earth to Answer for himself. In that Case, let my Remembrance of his Misdemeanors dye and be bury'd with him.

Direct your Answer, to me, at Mr *D^{erham's}* ^{*resides*} in *G^{resham}-Street*, Bath. I have only Time to add, that I am, with Esteem,
Gentlemen, your's, &c. A. T.

To the Rev. Mr BERRIDGE. 38

Dear Sir,

New-street, March 19, 1776.

THE Paper, to which you refer, in your Favor of to-day, is, I apprehend, the *Public Ledger*, of the 5th Instant. As you inform me, that you have not seen it, I inclose it to you, for your Perusal, under the present Cover: together with a subsequent Ledger, of the 9th, containing my Answer. When you have read them, I request you to return them, so soon as convenient: for I reserve every thing, of this kind; lest it may prove necessary, to appeal to them in future.

If I was not certain, that the glorious and gracious Head of the Church orders all things for the Good of his mystic Body; and that not an Hair can fall, without His leave; I should deeply lament the Continuance of your

C c

Cough.

Cough. But, when I recollect, who it is that sits at the Helm; I can, in a Spirit of Prayer and of Faith, commit you, and all that relates to you, to the unerring Disposal of Infinite Wisdom, Love, and Power. In whose Covenant-Bonds I remain,

Dear and Rev. Sir, &c.

A. T.

To Mr HUSSEY.

Very dear Sir,

Broad-Hembury, Sept. 9, 1776.

A Student of Lady *Huntingdon's*, whose Name is *Cottingham*, and from whom I parted at *Bristol*, on my Return from *Wales*; promised me to wait on you and Mrs *Hussey*, in *London*, to inform you, how gracious the Lord has been to me, ever since I saw you last.

The Night I left Town, the Worcester Coach, in which I went, broke down: but not one of us received the least Injury.—I have a still greater Deliverance to acquaint you with: even such as, I trust, will never be blotted from my thankfull Remembrance. On the Anniversary Day, in *Wales*, the Congregation was so large, that the Chapel would not have contained a fourth part of the People; who were supposed to amount to 3000. No fewer than 1300 Horses were turned into one large Field, adjoining the College; besides what were stationed in the neighboring Villages. The Carriages, also, were unusually numerous. A Scaffold was erected, at one end of the College Court, on which a Book-stand was placed, by way of Pulpit: and, from thence, six or seven of us preached, successively, to one of the most attentive and most lively Congregations I ever beheld. When it came to my Turn to preach, I advanced to the Front; and had not gone more than half through my Prayer before Sermon, when the Scaffold suddenly fell in. As I stood very near the highest Step (and the Steps did not fall with the rest,) Providence enabled me to keep on my Feet, through the Assistance of Mr *Winkworth*, who laid fast hold

hold on my Arm. About forty Ministers were on the Scaffold and Steps, when the former broke down. Dear Mr *Shirley* fell undermost of all; but received no other hurt, than a very slight Bruise on one of his Thighs. A good Woman, who, for the Conveniency of hearing, had placed herself under the Scaffold, received a trifling Contusion on her Face. No other Mischief was done.—The Congregation, though greatly alarmed, had the Prudence not to throw themselves into outward Disorder: which, I believe, was chiefly owing to the powerfull Sense of God's Presence, which was eminently felt by most of the Assembly.

Such was the wonderfull Goodness of the Lord to me, that I was not in the least disconcerted on this dangerous Occasion: which I mention, to the Praise of that Grace and Providence, without which, a much smaller Incident would inevitably have shocked every Nerve I have.—About half a Minute after the Interruption had commenced, I had the Satisfaction to inform the People, that no Damage had ensued: and removing for Security, to a lower Step, I thanked the Lord, with the rejoicing Multitude, for having so undeniably given his Angels Charge concerning us. Prayer ended, I was enabled to Preach: and great Grace seemed to be upon us all.

If God permit, I hope to be with you, in *London*, soon after the middle of this Month. I deem it one of the principal Felicitys of my Life, that I have the Happiness and the Honor to minister to a *praying* People. We should not have had so much of the Lord's Presence in *Orange-street*, if He had not poured upon us the Spirit of Supplication. Go on to pray, and God will go on to bless. Remember me, most respectfully and most tenderly, to as many of our dear Friends in Christ, as you are acquainted with. And, particularly, inform Mr and Mrs *Willett*, and Mr and Mrs *Stokes*, that I have not forgot my Promise to write to them; and that I will perform my Promise, unless they are so kind as to

dispense with it: which, I am very sure, they would most willingly do, if they knew how little Time I have to myself.

Farewell. Grace be with you, and with dear Mrs *Huffey*. Grace comprehends all we want, in Time and in Eternity.

I remain, my valuable Friend, ever, ever your's,

Augustus Toplady.

P. S. I had the Happiness to see dear Lady *Huntingdon* (who is the most precious Saint of God I ever knew) well, both in Body and Soul.

The Lord, I trust, still continues with you at *Orange-Chapel*. I shall be much obliged to you, for informing me how Things go on; by a Line directed to me, at Mr *Derham's* in *Green-street, Bath*: for which place I intend to set out, from *Devonshire*, on *Monday* next, the 16th Instant.

I have the unutterable Satisfaction to find several more awaken'd People at *Broad-Hembury*, than I formerly knew of. The Lord never sends his Gospel, to any Place, in vain. He *will* call in his own People; and *will* accomplish his own Work. There is really a very precious Remnant, in and about this Parish.—Thanks to Free Grace for all.

To A. B. [unknown.]

Knightbridge, August 12, 1777.

IF *A. B's*, Favor, of *June 16*, had not been mislaid, it would have been answer'd, long before. I hope, the polite and ingenious Writer will pardon the Delay.

In reply to the Quæstion stated, I am most deeply and clearly convinced, that the Saints in Glory *know* each other: and, more particularly, those with whom they took sweet Counsel when on Earth, and with whom they walked in the house of God as Friends. Our Lord himself, I apprehend, gives us to understand as much, where
he

he tells us, that the Elect shall be, in the future State, *ἰσάγγελοι*, or *equal to the Angels*. Now, it seems impossible, that the unfallen Angels, who have lived together, in Heaven, for (at least) very near 6000 Years, should not be perfectly acquainted with each other. And the same Privilege is requisite in order to our being, in every respect, on an *equality* with Them. — The departed Soul of the rich Man *knew Lazarus*, when he beheld him afar off: and likewise, at Sight, *knew Abraham*, whom he could never have seen in the present Life. Much more do *Abraham* and *Lazarus*, and all the glorify'd Family above, rejoice in that Communion of Saints, which obtains in their Father's House. — St *Paul*, speaking of the spiritual Children whom God had given him among the *Thessalonians*, says, that they would be his “Glory and “Crown of Rejoicing, *in the day of the Lord Jesus*.” But how could this be, and how could they mutually congratulate each other on the Grace bestowed upon them below, if all personal Acquaintance was to cease? Surely, there are no *Strangers*, in that Land of Light and Love!

The three Apostles, who attended our blessed Lord on the Mount of Transfiguration, *knew Moses* and *Elijah*, when they appeared in Glory. — To add no more: that remarkable Text, I think, fully establishes the Point, where our adorable Savior bids us *make to ourselves Friends, by the Mammon of unrighteousness; that, when we fail, THEY may receive us into the everlasting Habitations*. As if he had said: ‘ While you are on Earth, take care to conciliate
 ‘ the Affections of my indigent Disciples, by bestowing
 ‘ on them a proper Portion of the Wealth which God has
 ‘ lent you, and, which is too often perverted to Purposes
 ‘ of unrighteousness, by them that know not Me. So,
 ‘ when your Bodys dye, and when your Souls ascend to
 ‘ Heaven, the Souls of those poor afflicted Saints, whom
 ‘ your Bounty relieved below, and who were got to
 ‘ Glory before you, shall be among the first exulting
 ‘ Spirits, who shall meet you on your arrival above, and

‘congratulate you on your safe and triumphant Entrance
‘into the world of Joy.’ But they could not do this,
unless *they* knew us, and *we* them.

May the precious Blood and Righteousness of our Incarnate God, and the faithful Leadings of his eternal Spirit, bring you and me to that general Assembly and Church of the first-born! where we shall both *see* Him, as he is; and likewise *know* each other, even as we shall then be known. With this prayer, and in this hope, I beg leave to subscribe myself, whosoever you may be,

Your affectionate Well-wisher in Christ, A. T.

To the Rev. Dr B. of Sarum.

41

Knightbridge, August 12, 1777.

YOU pay me a Compliment I do not deserve, in supposing, that I am industriously employ’d on some usefull Work. For a long while, I have been unusually idle, both as a Preacher, and as a Writer. But my Indolence was and is the Result of Obedience to medical Præscription. I have been, at best, in a most fluctuating State of Health, for a Year and half past: and, several Times, was in near View of landing on that Coast, where *the Inhabitant shall not say, I am sick.* At these Times, I bless God, my chearfullness never forsook me: and, which calls for still infinitely greater Thankfullness, my sense of personal Interest in his electing Mercy, and in the great Salvation of Jesus, was never darken’d by a single Cloud. For the last two Months, I have been abundantly, and almost miraculously, better. Whether my remaining Days be few or many, I only pray and wish, that they may be consecrated to the Glory of the great Three-One.

And now, to descend to the Affairs of this World. The Accounts of the extravagant and ridiculous manner, in which, as you observe, my Friend Mrs M——’s Birth-day was celebrated at *Bath*, gave me extreme disgust;
and

and have contributed to reduce my Opinion of her Magnanimity and good Sense. Such contemptible Vanity, and such childish Affectation of mock-majesty, would have disgraced a much inferior Understanding; and have sunk even the meanest Character lower, by many Degrees. If I live to see her again, I'll rally her handsomely.

I must agree with you, in feeling for the advancing Miserys of our unhappy Country. We are already become the Jest, and the Contempt, of all Europe. Never, surely, was a great and important Empire so wantonly thrown away; and never was Nation so infatuated before! However, when we recollect *Who* it is that præsidet, invisibly, at the Helm of all human Affairs (see *Daniel* iv. 32, 35.) we are reconciled to every Appearance, melancholy as Appearances may seem; and adore the Infinite Wisdom, which, secretly, but irresistibly, overrules even the Vices, the Follies, and the Madnes of Men, to the Accomplishment of it's own Designs.

I am happy, to hear that yourself and Family are well; and, if you was not a very particular Friend, I should almost have grudged you the Felicity you must have enjoy'd, in your late excursion to our much esteemed Friends at *Freshford*.

More than Compliments to you and your's, conclude me

Your affectionate Servant, A. T.

To Mrs A. G.

42

Knightbridge, Lord's-Day Evening, Nov. 2, 1777.

Madam,

YOUR Letter quite distresses me: because it places Excellencys to my Account, which I feel myself to be totally unpossess'd of. Among all the weak and unworthy Servants of Christ, I am the unworthiest and the weakest. If you knew me, as well as I know myself, you'd be entirely of my Mind.

c c 4

For

For the Lord's Sake, let us look to Jesus only, and learn to cease from Man. Christ is all in all. Every other Person and Thing are vile, and wretched, and hatefull, but so far as He deigns to smile and bless. "*Less than nothing and Vanity;*" is the only Motto that belongs to *me*. If He vouchsafe to wash me in his Blood, and to save me by his infinitely free and glorious Redemption; a more worthless and helpless Sinner will never sing his Praises in the Land of Glory.

Instead of commending me, pray for me; that I may be kept from Evil, and devote my few Days (in humble and earnest Attempt at least) to the Honor of his Name.

If I wished you to retain your exalted Opinion of me, I should, in my own Defence, wave the Honor of your Acquaintance, which you so politely offer me. But, as I desire to undeceive you, and to appear just what I am; I shall be extremely happy to see you here, any Day, in the Forenoon, after the present Week is elapsed; which latter, viz. the remainder of the present Week, I am to pass at the House of a Friend, who lives nine Miles from hence.

God have you in his keeping, and make you a Partaker of the Graces and Consolations of his Spirit.—I am, with much respect,

Madam, &c.

A. T.

43

To Mr E. K.

Knightbridge, Nov. 22, 1777.

My Friend and Brother in Christ,

BY a Letter, which I have this Moment received from Mr Lake, I am informed, that you are apprehensive of the speedy Approach of Death: and that you are particularly desirous of seeing me; or, if that cannot be, of at least hearing from me; before the great Change comes.

As I am not certain of being able to wait on you, so soon as I could wish, considering the long extent of Way
that

that interposes between us; and being willing to lose no Time in assuring you how much I love you, and how earnestly I commend you to God; I seize the immediate Opportunity of Writing to you. Nor shall I cease to remember you in my worthless Addresses at the Throne of Grace, both publicly and in private.

The Time, however, is perhaps arrived, which eminently calls upon you to cease entirely from Man. Forget *me*; forget even your *Family*; forget all your earthly Friends, so far as to lose Sight of 'em: and *look only to Jesus*, the glorious Author and faithful Finisher of Salvation. Repose your Confidence on his alone Blood, Righteousness, and Intercession. He represented you, on the Cross; He bears your Name, on his Breast, and on the Palms of his Hands, in Heaven; He sympathizes with you, in all your Pains and Sorrows; and will take Care of you, unto Death, through Death, and to all Eternity. May his comforting Spirit make these Blessings clear to your View, and powerfully seal upon your Heart a Sense and Enjoyment of your personal Interest in them.

Leave Providence to take care of your *Wife and Children*. And leave the Covenant-grace of Father, Son, and Spirit, to take charge of *you*. Nor do I doubt, that, whether we meet again, or not, in this Valley of Tears; we shall sing together, for ever, in the Jerusalem above. So believes, and so prays, your old Friend and ransom'd Fellow-Sinner,

A. T.

P. S. I shall hold myself greatly indebted to Mr Lake, for informing me, from Time to Time, how the Lord deals with you.

To Mr F.

44

Dear Sir,

Knightbridge, Nov. 27, 1777.

IF I rightly understood you Yesterday, the Case of Conscience, proposed by your Friend, is this:

“ He

“ He lives in a part of England, where the Gospel
 “ is *not* preached, by the Clergy of the Established
 “ Church. But the Gospel *is* preached, in a neigh-
 “ bouring Congregation of Dissenters. He is com-
 “ pelled therefore, either not to hear the Gospel
 “ preached at all; or, to hear it at a Dissenting Meet-
 “ ing-house.—Quæry: Is it his duty to *communicate*
 “ with the Dissenters, as well as to *hear* them? Or may
 “ he with a safe Conscience, continue only to *hear*
 “ them, and still maintain his *Communion*, with the
 “ Church of England?”

For my own part, I am most clearly of Opinion,

(1.) That, if he cannot hear the Church of England Doctrines preach'd in a Parish-church (which is terribly the Case in some Thousands of Places;) he is bound in Conscience to hear those Truths, where they *can* be heard: was it in a Barn, in a private House, in a Field, or on a Dung-hill.—But,

(2.) I am no less clearly convinced, that he is not under the smallest Necessity of breaking off from the *Communion* of the Church established.

Some of my Reasons are these:

1. Your Friend's love to the Church-doctrines (i. e. to the Gospel of Grace,) is the very thing that forces him to forsake the Church-walls, as an *bearer*. But this need not force him from *communicating* there. It should rather bind him, more closely and firmly, to a Church whose Doctrines and Sacraments are holy, harmless, and undefiled; and alike remote from Error, Superstition, and Licentiousness.

2. Our blessed Lord, himself, communicated with the established Church of Judæa; though it's Ministers and People were as deeply degenerated from the Purity and Power of God's Truths, as the present Ministers and People of the Church of England are, for the most part, now.—That our Lord actually *did* thus communicate in the Jewish Church (fallen as it's Professors were,) is evident,

evident, from his Celebration of the Passover, antecedently to his Institution of the Holy Supper, in the Evening of the very Night wherein He was betrayed.

3. The Goodness, or Badness, of a Parish Minister, neither adds to, nor detracts from, the Virtue and Value of the *Sacraments* he dispenses. *Judas* appears to have preached the Gospel, and to have wrought Miracles. Was the Gospel, or were those Miracles, at all the worse on his Account? No: in no wise.—“But the Minister of my Parish does *not* preach the Gospel.” Be it so.—You do right, therefore, in not hearing him. Nevertheless, though (in this respect) he out-sins *Judas* himself; why should that unhappy Circumstance make you quarrel with, and absent yourself from, the *Communion-service* of the Church?

4. I can set my own *PROBATUM EST*, to the Conduct I am now recommending. For several Years after I was made acquainted with the Grace of God, I chiefly resided in a Place, where I was obliged, either to starve my Soul, by never sitting under the Ministry of the Word; or to go for it, to a Dissenting Meeting-house. I made not a Moment's Hæsitati^on, in chusing the latter: and would again pursue the same Line, if Providence was again to place me in similar Circumstances. But, though I *heard* the Gospel, constantly, at Meeting (because I could hear it no where else,) I, constantly and strictly, *communicated* in the Church only. I know that this was pleasing to God, by the many happy Soul-seasons I enjoyed, both at the Lord's Table, and in the separate Assembly. And yet, (as you may judge from my leaving them as Preachers,) the Clergymen, at whose Hands I received the memorials of Christ's dying Love, knew, no more of the Gospel, than so many Stocks or Stones.

5. Let a Parish-minister be ever so spiritually blind and dead, the *Liturgy* remains the same. Blessed be God, the Clergy are forced to read it; and to administer the
Lord's

Lord's Supper, and other Offices, according to it's admirable and animating Form of sound Words.

6. While your Friend communicates in the Church of England, he is at full Liberty to hear the Gospel elsewhere:

B U T,

should he communicate with a Dissenting-church, he must, first, so far become one of *them*, as to hear the Gospel, in great measure, if not entirely, among them *only*. Such a transfer of Communion, therefore, would resemble tying himself by the Leg (or, rather, nailing himself by the Ear) to a single Tree; in præference to enjoying the full Range of God's Garden. I have seen so very many Instances of this, in a Course of more than Two and Twenty Years observation; that no antecedent Promises, Professions, or Protestations, to the contrary (made to a new Convert by any of those religious Assemblies,) would have the least Weight on my Judgement of this Matter.

Thus I have, agreeably to your desire, signify'd a few of those Reasons, which have long had great Influence in determining my own Mind. Influence so very great and decisive, that I am thoroughly persuaded, was the glorious Company of Apostles to live again on Earth, at this very Time, and to live in England; not one of 'em, I verily believe, would be a Dissenter from our established Church: though they would all deeply lament the dreadful State of spiritual, of doctrinal, and of moral Declension, to which the greatest Part of us are reduced.—May God inform and teach your Friend, the way in which he ought to go; and, forever, guide him with His Eye! With which Prayer, for him, for you, and for myself, I remain,

Sir, your Servant in Christ,

A. T.

To the Rev. Dr PRIESTLEY.

45-

Knightbridge, Jan. 20, 1778.

I Am much your debtor, Sir, for your late polite Favor from *Calne*: but, especially, for the obliging Present of your *Disquisitions concerning Matter and Spirit*; and of the *Appendix, concerning Necessity*. I have read them, with great Attention: and, as you condescend to request my Opinion of those ingenious Pieces; you shall have it, with the most transparent Unreserve.

I need not say any thing, as to the Article of *Necessity*: because you well know, that I have the Honor to coincide, almost entirely, with your own View of that great Subject. Permit me, however, to ask, *en passant*, In what part of any printed Work of mine, I “seem to think” “that the Torments of Hell will not be *Æternal*?” You yourself, dear Sir, I doubt not, will, on a Calm review, be the First to condemn your own *temerity*, in having publicly advanced a Conjecture totally unwarranted on my Part: and I am æqually disposed to believe, that this will be the *last* Liberty of the kind, which you’ll venture to take either with me, or with any other Man. You must be sensible, that not a Word, on the Nature or the Duration of future Punishment, ever past between you and me, either in writing, or in personal Converse. Consequently, you must be entirely unacquainted with my Ideas of that awfull Subject: and, as such, was totally unqualify’d to advance the Insinuation, of which I have such just Reason to complain.

With regard to your “*Disquisitions*,” &c. I would observe,

1. That I can subscribe to no more than to one Moiety of them. I still consider Materialism, as æqually absurd in itself, and atheistical in it’s tendency.

But, 2. The Perusal of your Book gave me no Surprise; because I have, for a considerable Time past,
viewed

viewed you as a secret Materialist: whose favorite Principle, like the Workings of a subterraneous Fire, would, at last, break forth into open Birth.

3. Nor has this Publication lessen'd, in the smallest Degree, my respect and esteem for it's Author. You have a right, to Think for yourself; and to Publish the Result of your Thoughts, to the World. If my own Brother was of a different Judgement, as to this Point; I should set him down for an Enemy to the indefeasible Prærogatives of human Nature.

4. I revere and admire real probity, wherever I see it. Artifice, duplicity, and disguise, I cannot away with. Transparency is, in my Opinion, the first and the most Valuable of all social Virtues. Let a Man's Principles be black as Hell, it matters not to me, so he have but Integrity to appear exactly what he is. Give me the Person, whom I can hold up, as I can a Piece of Chrystal, and see through him. For this, among many other Excellencies, I regard and admire Dr *Priestley*.

5. I must acknowledge, Sir, that, in the foregoing Part of your "*Disquisitions*," you throw no small Quantity of Light on the Nature of *Matter* at large. My Apprehensions, concerning visible Substance, are, in several important Respects, corrected and improved, by your masterly Observations on that Subject. I wish you had *stopt* at *Matter*, which you evidently *do* understand, and better, perhaps, than any other Philosopher on Earth; and not meddled with *Spirit*, whose Acquaintance, 'tis very plain, you have not cultivated with æqual Affiduity.

6. Bishop *Berkeley* tells me, that I am *all Spirit*, without a single particle of *Matter* belonging to me. Dr *Priestley*, on the other Head, contends, that I am *all Body*, untenanted and unanimated by any immaterial Substance within. Put these two Theorys together, and what will be the Product? That my Sum total, and that of every other Man, amounts to just nothing at all, I have neither Body, nor Soul. I have no sort of existence

tence

tence whatever.—Here it may be alledged, “ That the
“ two Systems cannot be thrown together, as being to-
“ tally incompatible.” I answer : Why may not Bishop
Berkeley’s Word go as far as *Dr Priestley’s*, and the Doc-
tor’s as far as the Bishop’s ? Though, when all is done,
the best way, in my Opinion, is, to cease from both, and
to believe neither.

7. The Arguments, for absolute and universal Mate-
rialism, drawn (or, rather, pretendedly drawn) from ra-
tional and philosophic Sources; appear, to me, prodigi-
ously forced, lame, and inconclusive. And, if we take
Scripture into the Account, not all the Subtilty nor all
the Violence of Criticism will ever be able to establish your
System on *that* ground. What wretched Work do you
yourself make, with those few Texts, which you venture
to quote and strive to obviate, wherein *plenâ & primâ*
facie, Man is spoken of, as a being compounded of
Matter and Spirit !

Can you bear this plain dealing ? If you can, give me
your Hand. And I most heartily wish, that all, who
differ from you, and especially that all who may com-
mence your public Antagonists, may treat you, as I ever
desire to do, with the Respect due to your Virtues and
your Talents.

How is your Health ? Beware of too close Application,
and of too intense Exertions of Mind. I, for my own
part, can most heartily subscribe to these Remarks of the
Apocryphal Writer : “ The Thoughts of mortal Men are
“ miserable, and our Devices are but uncertain. For the
“ corruptible Body presseth down the Soul, and the earthy
“ Tabernacle weigheth down the Mind that museth on
“ many Things. Hardly do we guess aright, at Things
“ that are upon Earth ; and with Labor do we find the
“ Things that are before us : but the Things which are
“ in Heaven, who hath searched out ? And thy Counsel
“ who hath known, except Thou give Wisdom, and send
thy

“thy Holy Spirit from above?”—May that Holy Spirit, shining on His written Word, and shining into our Hearts, be a Light to the Paths of the much-esteemed Friend, to whom I am writing; and to the Paths of his

Obliged and most obedient Servant, A. T.

To Mrs FLOWER.

Dear Madam,

Knightbridge, Feb. 20, 1778.

KNowing that the officious Zeal of numerous Visitants, however well-meant, often occasions more Trouble than Relief, during the first Impressions that result from so trying a Dispensation, as that, under which God is now exercising you; I, for this Reason, wave presenting you with my personal Condolences, and request yourself and your amiable Family to accept my written Respects.

You and your's are deeply on my Heart, before the Mercy-seat. Has the Holy Spirit yet brought you to that Point, whither Faith invariably tends, and in which it will always ultimately rest? viz. “*It is the LORD. Let Him do, as seemeth Him good.*” That your Husband's God is and will be *your* God, even to the End, and without End, I believe, with the fullest Assurance. May He likewise be the God of all your Offspring! It is a great, an unspeakably great thing, to be *Born again*. How far that most momentous Work has taken place on their Souls, I know not. But may they ever tread in the religious Footsteps of their deservedly honor'd Father; and never forget, that the same blessed and triumphant Consolations, which enliven'd *his* last Hours, will also felicitate *their* Lives, and brighten *their* Deaths, if effectual Grace render them Partakers of like precious Faith, with him, in the Righteousness of our God and Savior.

The Presence of our Lord Jesus Christ be with you All. Remember, that “*Your Maker is your Husband:*” an Husband, who never dyes, and who changes not.—My kindest and most sympathizing Respects attend the

two young Ladys, and both the Gentlemen. Adieu, 'till I have an Opportunity of assuring you, by Word of Mouth, how much I am, &c.

TO MR HUSSEY.

Very dear Sir, *Broad-Hembury, March 19, 1778.*

THE hospitable Kindness of my old Friend at *Salisbury*, detained me in that Place, 'till *Monday* last; in the Afternoon of which Day, I sat forward for my own Parish, and arrived here on *Tuesday*.

I cannot boast of any great Effects, produced by the Journey and by Change of Air. If my Hoarseness abates, my Cough comes on, with redoubled Violence; and, if my Cough grows favorable, the Hoarseness returns. But welcome, ten thousand Times welcome, the whole Will of God. I trust, his Spirit has begun to render me passive in his blessed Hand, and to turn me as Clay to the Seal. I am enabled to be more than *Resigned*: I am *Thankfull* for his every Dispensation, knowing them to be all order'd in Faithfulness and Love.

I was unable to preach, while at *Salisbury*; and begin to apprehend, that I must not Attempt to preach at my own Church, here, next *Sunday*. But though such absolute Uselessness is the most afflictive Part of my present Visitation; yet, even this I can leave with God my Savior, who is the governing Head of His Family, both in Heaven and Earth, and orders all Things well.

It is still my Hope, and my Intention, to return to Town, in the Course of next Week. I am to have a Sale of my Furniture in my House here, on *Monday* and *Tuesday* next; and, I trust, the Whole of that Business will be accomplished in those two Days, without detaining me longer. But, if otherwise, may I not venture to defer my Return, 'till *Monday* the 30th, or *Tuesday* the 31st, of this present Month? I am never fond of worldly Business, and am now particularly disqualify'd for managing it well: but, when once undertaken I deem it

D d

my

my Duty to go through with it, in the best Manner I am able.

Dear Mrs Hufsey, yourself, and all the Flock of Christ who worship with us at *Orange-street*, are much and deeply on my Heart. And if I, a sinful, dying Worm, feel such glowing Affection for the People of God; Oh, with what intenseness must the Almighty Father love those whom he ordained to Eternal Life, before all Worlds; and whom he gave to his Son to save, and for whom he gave up the Son himself to the Death of the Cross! How astonishingly, also, must Jesus have loved his People, when he consented to Discharge their two-fold Debt of perfect Obedience and of penal Suffering! And how are they loved by the most holy and blessed Spirit of Grace, who converts, comforts, sanctifys, and seals them to the Day of Redemption!

May that three-fold Love, the three-fold Cord that can never be broken, be the present and eternal Rejoicing of my much valued Mr and Mrs *Hufsey*, and of their

Obliged and affectionate Servant,

Augustus Toplady.

P. S. I hope you had my Letter from *Sarum*, dated the 11th Instant. It would Rejoice me to have one from you.

To Mr HUSSEY.

Ever dear Sir,

GOD's good Providence brought me hither, Yesterday, early in the Afternoon, quite unfatigued by my Journey, and rejoicing in Spirit before him. It can hardly be expected, that so short a Time should have any very salutary Effect, on Complaints so fixed as mine: my Voice, however, has been much better to-day, than for three Weeks past.

My Mind is quite at Rest. All my Affairs, respecting both this World and a better, are completely settled.

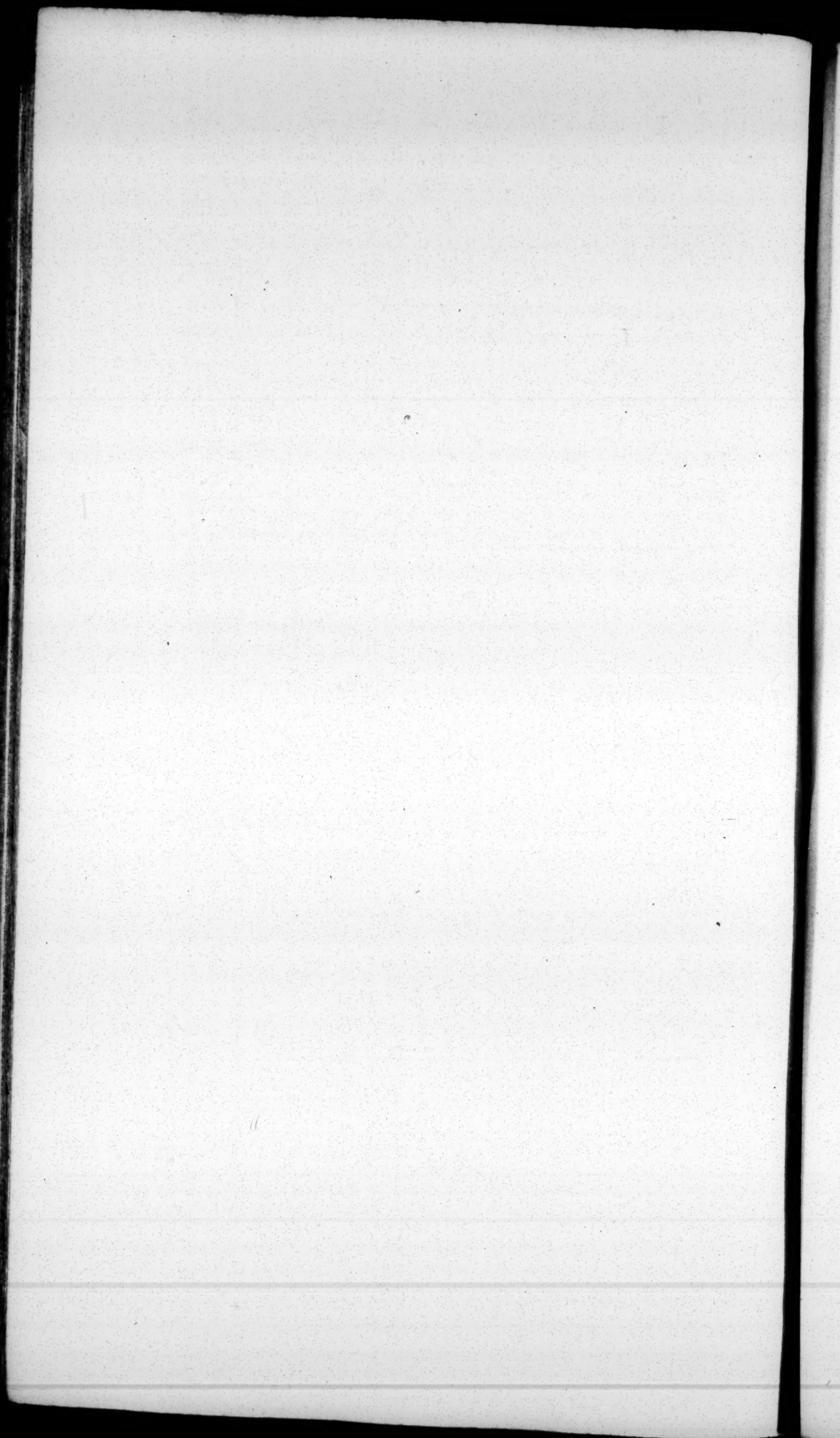
My

My Salvation was provided for, in the Covenant of Grace, from all Eternity, and sealed by the finished Redemption of my adorable Savior. My temporal Business is all settled to my Satisfaction, by the Completion of my last Will and Testament, before I left *London*. So that I have, at present, nothing to do, but to sing in the Ways of the Lord, that great are the Glory and the Goodness of the Lord.

I am uncertain, whether I shall see *Broad-Hembury*, late in this Week, or early in the next. When you favor and oblige me with a Line, be so good as to direct to me, simply, at *Broad-Hembury, Honiton*.

As an old Friend, whom I have not seen for many Years, has, just now, called, at *Dr Baker's*, in order to see me, I am obliged to be very Concise. I shall depend, if the Lord permit, on hearing from you, when I'm in *Devonshire*. And it gives me great Happiness, to be able to inform you, that I fully design, with the Leave of my heavenly Father, to be in Town again, before the last Sunday in this Month. God only can tell, how deeply my Christian Friends, and the dear People at *Orange-street* in particular, dwell upon my Heart. May they pray for me, as I also for them. Remember me, most kindly and respectfully, to dear Mrs *Hussey*, Mr and Mrs *Ward*, of *Westminster*, and all Others who condescend to enquire after the meanest of my Lord's redeemed Sinners. I have not Room to mention a Quarter of the Persons, by Name, whom I love in the Lord: but all our Names are written on His Breast. Adieu, Dear, dear Sir, I am, deeply and ever your's,

A. Toplady.



A S H O R T
H I S T O R Y
O F
E N G L A N D,
F R O M
E G B E R T,
D O W N T O
H E N R Y the E I G H T H.

Y R O

A
L I S T
OF THE
KINGS of ENGLAND;
FROM
EGBERT down to his present MAJESTY.

	A. D.	A. D.		A. D.	A. D.
EGBERT,	829—	838.	<i>Richard I.</i>	1189—	1196.
<i>Ethelwulph,</i>	838—	857.	<i>John,</i>	1196—	1216.
<i>Ethelbald,</i>	857—	860.	<i>Henry III.</i>	1216—	1272.
<i>Ethelbert,</i>	860—	866.	<i>Edward I.</i>	1272—	1307.
<i>Ethelred I.</i>	866—	872.	<i>Edward II.</i>	1307—	1327.
<i>Alfred,</i>	872—	900.	<i>Edward III.</i>	1327—	1377.
<i>Edward I.</i>	900—	925.	<i>Richard II.</i>	1377—	1399.
<i>Athelstan,</i>	925—	941.	<i>Henry IV.</i>	1399—	1413.
<i>Edmund I.</i>	941—	948.	<i>Henry V.</i>	1413—	1422.
<i>Edred,</i>	948—	955.	<i>Henry VI.</i>	1422—	1461.
<i>Edwy,</i>	955—	959.	<i>Edward IV.</i>	1461—	1483.
<i>Edgar,</i>	959—	975.	<i>Edward V.</i>	1483.	
<i>Edward II.</i>	975—	979.	<i>Richard III.</i>	1483—	1485.
<i>Ethelred II.</i>	979—	1013.	<i>Henry VII.</i>	1485—	1509.
<i>Sweyn,</i>	1013—	1014.	<i>Henry VIII.</i>	1509—	1547.
[<i>Ethelred II. rest.</i>]	1014—	1015.	<i>Edward VI.</i>	1547—	1553.
<i>Edmund II.</i>	1015—	1017.	<i>Mary,</i>	1553—	1558.
<i>Canute,</i>	1017—	1036.	<i>Elizabeth,</i>	1558—	1603.
<i>Harold I.</i>	1036—	1039.	<i>James I.</i>	1603—	1625.
<i>Canute II.</i>	1039—	1041.	<i>Charles I.</i>	1625—	1649.
<i>Edward III. Conf.</i>	1041—	1066.	[<i>Republic</i>]	1649—	1660.
<i>Harold II.</i>	1066.		<i>Charles II.</i>	1660—	1685.
<i>William, C.</i>	1066—	1087.	<i>James II.</i>	1685—	1688.
<i>William, R.</i>	1087—	1100.	WILLIAM III.	1688—	1702.
<i>Henry I.</i>	1100—	1135.	<i>Anne,</i>	1702—	1714.
<i>Stephen,</i>	1135—	1154.	<i>George I.</i>	1714—	1727.
<i>Henry II.</i>	1154—	1189.	<i>George II.</i>	1727—	1760.
			<i>George III.</i>	1760.	

A

SHORT HISTORY

OF

ENGLAND, &c.

EGBERT,

THE Sixteenth King of *Wessex* (comprehending the present Countys, of *Hants, Berks, Wilts, Dorset, Somerset, Devon, and Cornwall,*) succeeded *Brithric*, A. D. 800. He was descended from *Cerdic*, a *Saxon* * General, who,

* The old *Saxons* were, originally, Inhabitants of the *Cimbrian Chersonesus*, now call'd *Jutland*: from whence being driven by the *Goths*, they settled in *Germany*, and made themselves Masters of those Tracts of Land, lying between the *Rhine* and the *Elbe*. Their Territorys, bounded, on the West, by the German Ocean; extended, Eastward, to the Borders of *Thuringen*: consequently, they were Masters of *Saxony, Westphalia*, and as much of the *Low Countrys*, as lyes North of the *Rhine*. As to the very first Origin of the *Saxons*, previous to their Possession of *Chersonesus*; we know nothing at all about it. The numerous Conjectures that have been made concerning it, only leaving us, if possible, still more in the Dark.

Nor is the true Etymology of the Name, *Saxon*, much less difficult to fix. Some derive it from *Seax*, a Sword, or Cutlass: Whence those old Verses;

Quippe

who, resolving to seek his Fortune in *Britain*, arrived here A. D. 495, and, after having founded the Kingdom of the West-Saxons, and being twice crown'd, dy'd in 534, leaving his Dominions to his Son *Cenric*. During the Reign of *Brithric*, *Egbert* had render'd himself extremely popular in *Wessex*; which *Brithric* could not observe without Jealousy. *Egbert* perceiving this found it for his safety to fly into *France*: where he was kindly received by *Charles* the Great.

Brithric, having accidentally tasted some Poyson, which his Wife *Edburga* had mix'd-up for some other Person; dy'd, A. D. 799. *Edburga* was oblig'd to fly the Kingdom; and a solemn Embassy was sent over to *Egbert*, with an Offer of the Crown of *Wessex*; which he accepted. A. D. 809, he totally subdued the *Britons* of *Cornwall*. The next Year, 810, *Andred*, King of *Northumberland*, (comprehending the Countys of *Lancaster*, *Cumberland*, *Westmoreland*, *Northumberland*, *York*, and *Durham*) submitted to *Egbert*. By the Year 829, at farthest, he finish'd his Conquests, and became Sovereign of all *England**. He was,

*Quippe brevis gladius apud illos Saxa vocatur;
Unde sibi Saxo nomen traxisse putatur.*

In like Manner, the *Quirites* had their Name from *Quiris*, a short Spear; and the *Scythians*, from *Scyton*, to shoot from a Bow. Add to this, that the Arms of *Saxony* are, at this very Day, two short Swords in Cross.

2. Mr *Camden* agrees with those, who derive the Name of *Saxon*, from the *Sacæ*, or *Saffones*, mention'd by *Pliny*; a very antient and considerable Nation in *Asia*; and that the *Saxons* are, as it were, *Sacasons*, i. e. Sons of the *Sacæ*: and that out of *Scythia*, or *Sarmatia Asiatica*, they came, by little and little, into *Europe*, along with the *Getæ*, the *Suevi*, and the *Daci*.

3. *Scaliger* will have 'em to be descended from the antient *Persians*.

* But his Repose was soon disturb'd by the *Danes*, who, A. D. 833, landed at *Charmouth*, in *Dorsetshire*; where *Egbert*, engaging 'em, was entirely defeated: and, flying, narrowly escap'd with Life. A. D. 835, they paid him another Visit; but he quite defac'd the Dishonors of his former Defeat, by gaining a great Victory over 'em, at *Hengston-Hill*, in *Cornwall*. (The *Danes* had made two Descents on *England*, previous to these: the first, at *Portland*, in 789; the second, in the Isle of *Sheppey*, A. D. 832.) At the Battle of *Charmouth*, were slain, among others, *Hereferth*, Bishop of *Winchester*; and *Wigferth*, Bishop of *Sherborne*.

410 A SHORT HISTORY

was, indeed, only in actual Possession of *Wessex*, *Sussex*, *Kent*, and *Essex*: but he had made the Kingdoms of *Mercia*, *Northumberland*, and *East-Anglia*, tributary to himself. Thus he ended the famous Heptarchy; which had lasted (reckoning from it's Original, viz. the Arrival of *Hengist*, A. D. 449.) about 380 Years. *Egbert* dying, A. D. 838, was succeeded by his only Son

2. ETHELWULPH. (A. D. 838—857.)

This Prince, A. D. 840, resigns the Kingdoms of *Kent*, *Essex*, and *Sussex*, (including *Surrey*,) to *Athelstan*, his natural Son. A. D. 852, the two Kings give Battle to the *Danes*, at *Okely*, in *Surrey*; and gain a complete Victory: which, however, *Athelstan* does not long survive.

A. D. 855, *Ethelwulph* goes to *Rome*, upon superstitious Motives: and his Son *Ethelbald* takes that Opportunity of aspiring to the Throne. The King returning immediately, is forc'd to compromise Matters, by resigning *Wessex* to his Son, and reserving only *Kent*, *Essex*, and *Sussex*, to himself. *Ethelwulph* out-lives this Partition but two Years. He was a very conscientious, exemplary Prince. He dy'd, A. D. 857. leaving four Sons, *Ethelbald*, already in Possession of *Wessex*; *Ethelbert*, who, by virtue of his Father's last Will, succeeded him in the Kingdoms of *Kent*, *Essex*, *Sussex*, and *Surrey*, (comprized now under the general Name of, the Kingdom of *Kent*;) *Ethelred*; and *Alfred*; who both, successively, mounted the Throne.

3. ETHELBALD, (A. D. 857—860.)

Reign'd in *Wessex* two Years, during his Father's Life; and about two and an half, after his Decease. He dy'd, about 860, leaving behind him a bad Character; and was succeeded by his second Brother

4. ETHEL.

4. ETHELBERT, (A. D. 860—866.)

Who, already posselt of *Kent*-major, did, by acceding to *Wessex*, unite the Kingdoms again. This King, by giving the *Danes* Money, in order to make them go away; only allur'd 'em to make their Descents the oftner. He dy'd, A. D. 866, leaving behind him, two Sons; *Anhelm*, and *Ethelward*: neither of whom succeded him: His younger Brother, *Ethelred*, mounting the Throne, by virtue of his Father *Ethelwulph*'s Will.

5. ETHELRED I. (A. D. 866—872.)

His Reign was short and troublesome: being one continu'd Conflict with the *Danes*. *Ivar*, or *Hinguar*, a *Danish* King, landing here, made very considerable Conquests. *Ethelred*, tho' very unfortunate, was extremely courageous. He received his Death's Wound, at the Battle of *Marden*, in *Wiltshire*, fought with the *Danes*, A. D. 872, and was bury'd at *Winborne*.

6. ALFRED. (A. D. 872—900.)

Ethelred left several Children, who were barr'd from the Succession by the Will of their Grandfather *Ethelwulph*; which adjudg'd the Crown to *Alfred*, justly stil'd The Great. Scarce had this most excellent Prince been a Month on the Throne, when, in the Battle of *Wilton*, he was worsted by the *Danes*. In the Year 877, they invade *Wessex*; and, the next Year, *Alfred* finds himself deserted by all: and is forced to conceal himself in a Shepherd's House, in the Isle of *Athelney*, in *Somersetshire*. But, shortly after, letting his Friends know where he was, he so concerted Measures, that, putting himself once more at the Head of an Army, he defeated the *Danes* at the Battle of *Edington*, *Somersetshire*. Thus, tho' he succeded to the Throne, A. D. 872, yet he was not thoroughly settled in it, 'till the Year 878. From this
Time,

Time, he bent all his Thoughts, how he might render his People free and happy at home, and secure from foreign Attacks. To that End, he first puts his Navy on a very formidable Footing; and then, having thus guarded his Coasts, he fortifys the rest of the Kingdom with Castles and wall'd Towns. Next he set himself to make and compile a Body of Laws; and, to guard private Persons, as much as possible, from Oppression, he was the immortal Institutor of JURYS, and ordain'd that, in all criminal Cases, a Man should be try'd by his Peers. He was likewise, probably, the first who divided *England* into Shires (from the *Saxon* Word, *Scyre*, to *branch*, or *divide*,) Hundreds, and Tythings. He regulates the Militia, so as to have 'em ready for Service, in Case of Invasion, at a short Warning; he introduces and promotes a very extensive Commerce with other Nations; invites over some Learned Men from Abroad; and, A. D. 886, founds four Colleges at *Oxford*; one for Divinity; one for Grammar and Rhetoric; one for Logic, Arithmetic, and Music; and, in the other, *Johannes Scotus* (surnam'd *Erigena*, i. e. Irishman, from the Word *Erin*, or *Irin*, the true Name of *Ireland*) professed Geometry and Astronomy. With regard to the Administration of National Affairs, he set up two Councils, wherein every Thing was debated: 1. A Cabinet Council. 2. Another, answerable to what is now call'd the Privy Council. To these he added the old *Saxon Wittenagemot*, or general Assembly of the Realm: much of the same Nature with what is now call'd The Parliament. Some Time after, he introduces the way of Building with Brick and Stone: Houses, &c. 'till then, being usually built of Wood. In the Distribution of his Time, he was very exact: allotting eight Hours in the Day, for the Dispatch of public Business; eight for Sleep, Study, and necessary Refreshment; and (pursuant to a Vow he made, while he lay conceal'd in *Aldeny*) eight to Acts of Devotion. He dy'd, A. D. 900, *Æt.* 52, *Regni* 29. He was born

at *Wantage*, in *Berks*; and bury'd at *Winchester*, without the North-gate, since call'd *the Hide*. He was, without Doubt, one of the best, the greatest, and most glorious Princes, that ever wore a Crown. He was succeeded by his Son

7. EDWARD I. (A. D. 900—925.)

He was Inferior to his Father in every Thing, except in Valor and Success. He is usually supposed to have founded the University of *Cambridge*, A. D. 915. His Reign which lasted more than twenty-four Years, was, upon the whole, an happy and glorious one. By his first Wife, he had two Sons; *Elfwald*, who surviv'd him but a few Days; and *Edwin* who was put to Death by *Athelstan*, A. D. 938.

By a second Wife, nam'd *Edgiva*, he had two Sons; *Edmund*, and *Edred*: who both mounted the Throne.

8. ATHELSTAN. (A. D. 925—941.)

Notwithstanding *Edward* left three surviving Sons, and eight Daughters, all legitimate; yet his natural Son, *Athelstan*, whom he had by a Concubine nam'd *Egwina*, is, by the Clergy and Nobility, elected King. He prov'd a valiant and successfull Prince; lov'd at home, and respected abroad. He dy'd at *Gloucester*, A. D. 941. *Æt.* 46, *Regn.* 16, and was bury'd at *Malmesbury*. He left no Issue; by which Means

9. EDMUND I. (A. D. 941—948.)

Eldest Son of *Edward* I. is unanimously plac'd on the Throne. In the Year 948, being at *Pucklechurch*, in *Gloucestershire*, he saw one *Leolf*, a noted Robber, who had been condemn'd to Banishment, dining at a Table in the same Hall with himself. The King, enrag'd, orders him to be apprehended: on which the hardy Villain draws his Dagger, to defend himself. *Edmund*, incensed to the last

414 A SHORT HISTORY

last Degree, leaps from his Throne, and, catching him by the Hair, drags him out of the Hall. In the Struggle, *Leolf* wounds him in the Breast; and the imprudent King expires on the Body of his Murderer. This was the End of *Edmund*, *Æt.* 25, *Regn.* 8. He was bury'd at *Glastonbury*; of which he made *Dunstan* the first Abbot.

10. E D R E D. (A. D. 948—955.)

Tho' *Edmund* had two Sons (by his Wife *Elgiva*) namely *Edwy* and *Edgar*; yet his Brother, *Edred*, was plac'd on the Throne. He was remarkable for his Successes against the *Danes*; and, after a seven Year's Reign, dy'd A. D. 955. Tho' he left two Sons, *Elfrid*, and *Bedfrid*, they were set aside; and he was succeeded by

11. E D W Y. (A. D. 955—959.)

Son of *Edmund* I. his elder Brother. This Prince was so very handsome, that he acquir'd the Sur-name of *Pancalus*. *Dunstan*, who had been a Favorite with *Edred*, being disgrac'd by *Edwy*, fomented a Rebellion in *Mercia*. The *Mercians* chuse *Edgar* for their King; in which, *Edwy* is oblig'd to acquiesce. But this Partition, together with seeing *Dunstan* and his Monks triumphant, so prey'd upon his Spirits, as to throw him into a deep Melancholy; of which he dy'd, A. D. 959, after a short Reign of somewhat above four Years. Dying childless, he was succeeded by his Brother

12. E D G A R. (A. D. 959—975.)

Who, hereby, united the Kingdoms, lately divided. His Reign was remarkable for the continual Peace with which it was attended: whence he had the Name of *Edgar the Peaceable*. This uninterrupted Calm was owing neither to his Valour, nor to his Pusillanimity: but to the great Preparations he had made, to defend himself,

in Case of any Attack. This render'd him so formidable, that none of the neighbouring Princes durst venture to begin with him. Keeping his Court once at *Chester*, he was rowed down the River *Dee*, to the Monastery of *St John the Baptist*, by eight Kings (himself sitting at the Helm,) viz. *Malcom*, King of *Cumberland*; *Mackus*, Lord of the *Isles*; and six *Welsh* Princes, *Dufnal*, *Sifert*, *Howel*, *Jago*, *Inchell*, and *Jevaff*. By promising every Criminal, capitally convicted, his Pardon, on Condition of bringing him so many Wolves Tongues by such a Time; he clear'd *England* of Wolves, in the Space of three Years. After Reigning sixteen Years, he dy'd, A. D. 975, *Æt.* 32. leaving two Sons; 1. *Edward*, who succeeded him; born by *Elfleda*, his Concubine; at least the Marriage was very doubtfull. 2. *Ethelred*, the youngest, by the beautifull *Elfrida*, (Daughter of *Ordang*, Earl of *Devonshire*,) whom he had marry'd. *Edgar* seems to have been rather a great, than a good Prince.

13. E D W A R D II. (A. D. 975—979.)

Commonly call'd *the Martyr* (tho' very improperly,) was, partly thro' the Impudence, and partly thro' the Intrigues of *Dunstan*, acknowledg'd as King, at the Age of fourteen Years. He reign'd but four Years; for A. D. 979, being on his Return from Hunting, he call'd at *Corfe-Castle* (in the Isle of *Purbeck*, *Dorsetshire*,) to pay his Respects to his Mother-in-law, *Elfrida*, who liv'd there with her Son *Ethelred*. Being told that the King was at the Gate, *Elfrida* ran out to receive him, and earnestly prest him to alight and come in to refresh himself. But, as *Edward's* Design was only to call on her, as he pass'd by her Castle; he excus'd himself from going in, and only desir'd a Glass of Wine, that he might drink her Health. Hardly had he lifted the Glass to his Mouth, when a Ruffian (some say, *Elfrida* did it with her own Hands) stabb'd him, in the Back, with a Dagger. Perceiving himself wounded, he set Spurs to his

his Horse, and quickly gallop'd out of Sight: but being unable to keep on the Saddle, thro' Loss of Blood, he Fell, and was dragg'd a considerable Way, 'till his Horse voluntarily stop'd at the Door of a Cottage which stood by the Roadside. *Elfrida*, to conceal her Crime, had his Corps thrown into a Well; but it was soon discover'd and remov'd to *Shaftsbury*. *Elfrida* (according to the Custom of those Times,) thinking to atone for what she had done, founded two Monasterys; one at *Ambresbury*, in *Wiltshire*; and the other at *Whorwell*, near *Andover*: in which latter she shut herself up, to do Penance the rest of her Life.

14. ETHELRED II. (A. D. 979—1013.)

Edward the Martyr (and a Martyr he was, to the Ambition of his Mother-in-law, who was determin'd, at all Events, to see her own Son on the Throne) was succeeded by his Half-brother, *Ethelred* the Second, *Edgar's* Son by *Elfrida*. In this King's Reign, was perpetrated the Massacre of the *Danes*. But *Sweyn*, King of *Denmark*, hearing of it, soon took a severe Revenge. He landed thrice in *England*. The two first Times he did incredible Damage, and carry'd of immense Booty. The third Time, which was in the Year 1012, or 1013, he made himself Master of the whole Kingdom.

15. S W E Y N, First *Danish* King. (A. D. 1013—1014.)

Sweyn, King of *Denmark*, was the first *Danish* King of *England*. His Reign was very Short; for he dy'd suddenly the next Year, being 1014. Whereupon

(E T H E L R E D Restor'd.)

Ethelred was, by the English, recall'd to the Throne: who after a Reign of continu'd Bloodshed and Disquiet, dy'd at *London*, A. D. 1015. From his Remissness and Inactivity, he obtain'd the Sur-name of *The Unready*. He left

left the Kingdom involv'd in the utmost Misery and Poverty, Confusion and Desolation. He was succeeded by his Son

16. EDMUND II. (A. D. 1015—1017.)

Sur-nam'd *Ironside*, from his great Robustness of Body: The *Danes*, however, declare for *Canute* (Son of *Sweyn*) now in *England*. In one Year, 1016, *Edmund* and *Canute*, fought five pitch'd Battles. The same Year, *Edmund* sent a Challenge to *Canute*; which the latter did not accept: but propos'd referring the Decision of their Claims, to a certain Number of Plenipotentiarys, nominated by each Party. The Proposal was gladly receiv'd by the Lords who sided with *Edmund*; so he was oblig'd to acquiesce in it. The Congress was held accordingly, in *Alney* (a little Island in the *Severn*, opposite to *Gloucester*;) where Peace was quickly concluded, by a Partition of the Kingdom between the two Competitors. All the Country, South of the *Thames*; together with *London*, and Part of *Essex*; was adjudg'd to *Edmund*: the rest of the Kingdom, to *Canute*. Matters being thus settled, the two Kings met in the Isle of *Alney*, and, after mutually swearing to keep the Peace, each retir'd to the Dominions assign'd him.

Edmund dy'd the next Year, 1017, and was bury'd at *Glastonbury*, beside his Grandfather *Edgar*. He was a just, magnanimous, and heroic Prince: and, had his Success in Life been equal to his Merit, he would have vy'd with the greatest and best of Monarchs.

By his Wife, *Algotha*, he left two Sons, *Edmund*, and *Edward*. With him the *Saxon* Monarchy, in a manner, ended, and gave place to the *Danes*; after it had lasted one Hundred and Ninety Years, from the Establishment by *Egbert*; four Hundred and Thirty-two, from the founding of the Heptarchy; and five Hundred and Sixty-eight, from the Arrival of the *Saxons*, under *Hengist*.

17. CANUTE, Second *Danish* King.
(A. D. 1017—1036.)

Canute, already Sovereign of great Part of *England*, found Means, tho' not directly by Dint of Arms, to make himself Master of *Wessex*; and, thereby, of the whole Realm. A. D. 1018, or thereabouts, he marrys *Emma*, of *Normandy*, Widow of *Ethelred* the second.

A. D. 1027, he subdues *Norway*; of which he is crown'd King. This Conquest satisfying his Ambition, he, thenceforward, gave himself up to Acts of Devotion; and continued to the End of his Days, humble, modest, just, and truly religious: a Character very different from that which he bore during the former Part of his Reign. Dying, A. D. 1036, at *Shaftsbury*, he was bury'd at *Winchester*. He left three Sons; 1. *Sweyn*, to whom he bequeath'd *Norway*: 2. *Harold*, to whom he gave *England*: and *Canute*, commonly call'd *Hardicanute*, whom he had by *Emma*, and to whom he assign'd *Denmark*.

18. HAROLD I. Third *Danish* King.
(A. D. 1036—1039.)

Harold accordingly succedes his Father; first in *Mercia* only, and then, thro' the Interest of Earl *Goodwin*, in *Wessex* also. His Reign was short, and remarkable for nothing of Moment. He was sur-nam'd *Harefoot*; because, according to some, one of his Feet was hairy all over: according to others, because he would never mount an Horse, always chusing to walk on Foot: but, most probably, from his Swiftnefs in Running. He dy'd at *Oxford*, A. D. 1039, and was succeded by his Brother

19. CANUTE II. or *Hardicanute*, Fourth *Danish* King. (A. D. 1039.)

So call'd, from the Robustnefs of his Constitution. He was a Prince, in whose whole Character there was
nothing

nothing of the amiable, the respectable, or the beneficent: being cruel, avaritious, haughty, oppressive, and intemperate. He dy'd, probably in a drunken Fit, at *Lambeth*, unlamented, A. D. 1041.

20. E D W A R D III. the Confessor.
(A. D. 1041—1066.)

Hardicanute, leaving no Issue, the Nobles were embarrassed, whom to elect. There were,

1. *Edward* (afterwards nam'd, *the Confessor*,) Son of *Ethelred* the second, by *Emma* of *Normandy*. But then,

2. There was another *Edward* (Son of *Edmund Ironside*, and who, with his Brother, had been sent, in the Beginning of *Canute's* Reign, into *Hungary*, where he now was,) one Degree nearer the Crown; being, as I've said, Son to *Edmund* the second, and, by Consequence, Nephew to the Confessor. On the other Hand,

3. There had been an uninterrupted Succession of four *Danish* Kings, for twenty-eight Years; and *Sweyn*, Son to *Canute* the first, was still living.

However, *Edward*, Son of *Ethelred* the second, was chose by the Interest of Earl *Goodwin*, whom he had gain'd. His Election was quickly follow'd by a general Expulsion of the *Danes*. *Edward* (tho' fainted, about 200 Years after his Death, by Pope *Alexander* the third) was a Prince of weak, narrow Genius; a mean Dissembler; unsteady, malicious, and revengefull, where he entertain'd any Dislike; and yet good-natur'd, even to Folly, when his Caprice lean'd that Way: a despicable King; a very bad Husband to a most virtuous and amiable Wife (*Editha*, Daughter of Earl *Goodwin*); and not only an undutifull, but a cruel Son, to his Mother, *Emma* of *Normandy*. 'Tis true, she had disoblig'd him, by marrying *Canute*, her first Husband's mortal Enemy; but chiefly by one of the Marriage Articles, in which she consented, that the Crown of *England* should go to the Issue she might have by *Canute*: which, however, it did not.

On *Edward's* Accession, he not only stript her of all her Possessions, allowing her only a very slender Pension; but likewise, in fact, kept her a Prisoner at *Winchester*, where, after about eleven Years Confinement, in great Poverty, she was releas'd by Death, A. D. 1052. Thus dy'd *Emma* of *Normandy*, a sad Sacrifice to the Revenge and Inhumanity of her own Son! she, who was the Widow of two Kings (*Ethelred* II. and *Canute* I;) Mother of two more (*Hardicanute*, and this *Edward*;) and Daughter of a Duke of *Normandy*, little inferior to a King!

Toward the latter Part of his Reign, *Harold* (Son of Earl *Goodwin*, lately deceas'd) forms a Design of mounting the Throne. At the same Time, *Edward*, not troubling himself to fix the Succession, employs himself solely in building a Church at *Westminster*, and finish'd it just before his Death, which happen'd A. D. 1065, or the Beginning of 1066.

He made no manner of Figure, either as a good Man, or a great: and yet he must have a Place in the Calendar! and, for no Reason in the World, be call'd a *Confessor*!

21. HAROLD II. (A. D. 1066.)

Edgar Atheling (Grand Nephew to *Edward* the Confessor, and Son to *Edward*, the Son of *Edmund Ironside*) was next the Throne: but *Harold* had lain his Plan so well, that he got himself elected. His late Father, the great Earl *Goodwin*, was of *Danish* Extraction.

Harold's Reign, short as it was, was molested by the Invasions and restless Hatred of his Brother *Toston* (whom, for male-administration, he had formerly remov'd from the Government of *Northumberland*; which Act of disinterested Justice, *Toston* could never forgive.) But his most formidable and most successful Foe was *William*, the Bastard of *Normandy*, afterwards nam'd *The Conqueror*: who, having waited, some Time, for a Wind, at length sets sail from *St Valery*, and lands at *Pevensey* (now call'd *Pemsey*.)

Pemsey,) in *Sussex*, on the 29th of *September*. Thence he marches to *Hastings*, where he incamps. King *Harold* (who was then in the North, repelling an Invasion from *Norway*,) hearing of *William's* Descent, moves toward *Hastings*. *October* the 14th, being *Harold's* Birth-day, the two Armys engage, near that Place. *Harold*, after acquitting himself with a Valor, Prudence, and Magnanimity, which well deserv'd a Crown, yields, at last, to Destiny, and falls among the slain: soon after, his Troops are totally routed. This Battle (commonly call'd, the Battle of *Hastings*) was fought on the Spot where the Town of *Battle* now stands, so nam'd from this Day's Action. Thus dy'd *Harold*, after a short Reign of less than a twelve-month. Tho' unfortunate, he was possess'd of every Quality, that is requisite, to form a great Prince and an amiable Man. His mounting the Throne, was the only Fault that could be laid to his Charge.

22. (1.) WILLIAM I. (A. D. 1066—1087.)

On gaining the Battle of *Hastings*, the Conqueror approaches *London*. The Magistrates meet him with the Keys, and the Nobles offer him the Crown; which he accepts. Tho', at his Coronation, he took the usual Oath; yet his Reign was excessively violent and tyrannical; and the *English* were mortify'd, pillag'd, and oppress'd to the last Degree. A. D. 1087, being at War with *Philip*, King of *France*; he laid Siege to the City of *Mantes*, which he reduc'd to Ashes. The Heat of the Season, and his standing too near the Fire, to see his orders executed; threw him into a Fever, which interrupted the Progress of his Arms. Another Accident likewise prov'd fatal to him: for being at this Time, excessively corpulent and unwieldy, he hurt the Rim of his Belly, against the Pummel of his Saddle, as he was leaping a Ditch, on horseback, in *Normandy*: this, increasing his Fever, he was carry'd on, in a Litter, to *Roën*; where (after expressing great Concern for the Sins

of his Life, and owning himself an Usurper of the Crown of *England*) he dy'd, *Sept.* 9, 1087, and was bury'd at *Caën*; after a Reign of fifty-two Years in *Normandy*, and almost twenty-one in *England*. By his Wife *Matilda*, Daughter to the Earl of *Flanders*, he left three surviving Sons; *Robert*, Duke of *Normandy*; *William*, and *Henry*: of whom the two last successively mounted the Throne.

23. (2.) WILLIAM II. (A. D. 1087—1100.)

Duke *Robert*, eldest Son of the Conqueror, should have succeeded to the Kingdom: but his Brother *William* (surnam'd *Rufus*, from the redness either of his Hair, or his Complexion) found means to supplant him. *Robert* was one of the most amiable Princes in all respects, (if you except his Indolence) that ever liv'd: on the Contrary, *William* had every evil Quality, that could disgrace a Man, and degrade a Prince. His Valor (the only Property in him, that had even the least Appearance of Excellence) was more properly a brutal Fierceness. A. D. 1098, he builds *Westminster-Hall*. A. D. 1100, as he was hunting at *Choringham*, in the *New Forest*, in Pursuit of a Stag he had wounded; one *Walter Tyrrell*, a *French* Knight, shooting at the same Stag, pierc'd (as 'tis said) the King, in the Breast; who fell down dead on the Spot, without speaking a Word. Thus dy'd *William Rufus*, quite unlamented, in the forty-fourth Year of his Age; after a Reign, or rather Tyranny, of almost thirteen Years: and was bury'd at *Winchester*.

24. (3.) HENRY I. (A. D. 1100—1135.)

Tho' the youngest of the Conqueror's Sons, yet found means to make a strong Party for himself: which became still stronger in a short Time; those, who were in the Interest of his Brother *Robert*, chusing, at last, to declare for *Henry*; lest the Kingdom should be involv'd in a Civil War. His Election, however, was very irregular and tumultuary;

tumultuary; being intirely popular. He was even crown'd on the fourth Day from *Rufus's* Death, before the States had confirm'd his Election. At first, he gave Hopes of being a just, beneficent King; but the Mask soon fell off, and his Reign was, for the most Part, one Series of Tyranny and Oppression. A. D. 1106, he intirely strips Duke *Robert*, his Brother, of all *Normandy*; and, having taken that most amiable, but unfortunate Prince, Prisoner, at the Battle of *Tinchebray*, he brought him over to *England*, and shut him up in the Castle of *Cardiffe*, in *Glamorganshire*; where he continu'd a Prisoner, 'till his Death, which happen'd not 'till twenty-six Years after, A. D. 1133. *Henry* did not very long survive his injur'd Brother: for, having eaten, to Excess, of some Lampreys, he dy'd *December 2, 1135, An. Æt. 68, Regn. 36*, and was bury'd at *Reading*. His Courage, his Capacity, and his acquir'd * Learning, were great: but then he was haughty, cruel, covetous, insatiably avaritious, and lustfull beyond most.

By his Wife *Matilda* (who was Daughter to *Malcolm*, King of *Scotland*; by *Margaret*, Sister to *Edgar Atheling*, who was Grandson of *Edmund Ironside*) he left only one Daughter, *Matilda*, marry'd, A. D. 1109, to the Emperor *Henry IV.* Of his surviving natural Children (which were twelve,) *Robert*, Duke of *Gloucester*, who made so great a Figure in the next Reign, was the most eminent.

25. (4.) S T E P H E N, (A. D. 1135—1154.)

Henry thought he had secur'd the Succession to his Daughter, the Empress *Matilda*; but he was mistaken; for he was succeded by *Stephen de Blois*, Earl of *Boulogne*, his Nephew; whose Mother, *Adela*, was Daughter to *William the Conqueror*, and marry'd to the Earl of *Blois*, by whom she had four Sons, of whom *Stephen*, Earl of *Boulogne*, was one.

E e 4

Upon

* Whence he acquir'd the Sur-name of *Beauclerk*.

Upon the Death of *Henry* (in whose Court *Stephen* had been educated,) the Clergy led the Way, by declaring for his Nephew: and the Nobility, tho' they had thrice sworn to *Matilda*, soon follow'd the Example. *Stephen's* Reign was a very turbulent one. Desirous to retrench the Pride and Luxury of the Clergy, he makes 'em his determin'd Enemys; and they quickly gain over the People to their Side. In this Juncture, the Empress *Matilda* lands in *England*, to assert her Right to the Crown. Her Brother (tho' illegitimate,) *Robert*, Duke of *Gloucester*, had, some Time before, headed a Revolt; the Design of which was to place her on the Throne: but *Stephen* having defeated him, he flies over to his Sister; who, at his Persuasion, comes hither, to head her Friends in Person. At first, she takes up her Quarters with *Adeliza*, (Daughter to *Godfrey*, the first Earl of *Brabant*, and fourteen Years Wife to *Henry I.*) the Queen Dowager, in the Castle of *Arundel*. Hence, at the Queen's Intercession, *Stephen* generously gives her Leave to go, unmolested, to *Bristol*: where, and at *Gloucester*, she manages so artfully as to gain over both Nobles and Clergy to her Party, and, by their Means, almost all the People. A Civil War breaks out: *Stephen* is reduc'd to extreme Perplexity, yet preserves his Intrepidity. At length, the Duke of *Gloucester's* Forces, and those of King *Stephen*, engage: the latter is defeated, taken Prisoner, and sent to *Matilda*, who is so base as to lay him in Irons, and confine him in the Castle of *Bristol*. After this, *Stephen's* youngest Brother, *Henry de Blois*, at first Abbot of *Glastonbury*, now Bishop of *Winchester*, sides with *Matilda*. But her unsufferable Haughtiness quickly alienates the Affections of him and all her new Subjects. The Bishop declares again for his Brother: the Revolt from *Matilda* is general: she betakes herself to the Castle of *Winchester*, where she is closely besieg'd. Making a sally, a Battle ensues: her Troops are defeated: the Duke of *Gloucester* is taken Prisoner, and soon after exchange'd for King *Stephen*.

Stephen
Matilda
 Years
Robert
 Master
Norman
Godfrey P
 had m
 the E
 Heir
 streng
 other
 for th
Stephen
 held
 (whic
 agree
 that
Henry
 was.
Ste
 dying
An
Steph
 Thro
 Virt
 every
 set o
 such
 he v
 and
 26.
 P
 call
 Dau
 IV.

Stephen, who now, once more, sees himself at Liberty. *Matilda*, flying from Place to Place, is forc'd, about four Years after, to quit the Kingdom, A. D. 1146, Earl *Robert* having been first slain. Thus *Stephen* is again Master of *England*. But, A. D. 1152, *Henry*, Duke of *Normandy* (afterwards *Henry II*) Son to *Matilda*, by *Geoffrey Plantagenet*, Earl of *Anjou*, (whom, A. D. 1127, she had marry'd, upon the Death of her former Husband, the Emperor *Henry IV.*) looking on himself as undoubted Heir to the Crown; came over hither, in order to strengthen his Party. He and *Stephen* had given each other Battle, at *Wallingford*, in *Berks*, had it not been for the Persuasions of the Earl of *Arundel*, who inclin'd *Stephen* to Peace. In short, Duke *Henry* and the King held a Conference on the opposite Banks of the *Thames* (which, at *Wallingford*, is very narrow,) where they agreed on a Truce. The next Year, it was settled, that *Stephen* should enjoy the Crown for Life, but that *Henry* should be next Successor: which he accordingly was.

Stephen outliv'd this Agreement but eleven Months; dying, at *Canterbury*, of the Cholic, *October 25, 1154*. *An. Æt. 50, Regn. 19*, and was bury'd at *Faversham*. *Stephen*, abstracted from his Ambition in mounting the Throne, was possess'd, not only of the whole Circle of Virtues; but, which rarely is the Case, adorn'd with every amiable and gracefull Qualification, which could set off those Virtues to Advantage. After giving him such a Character, it would be needless to observe, that he was, in particular, valiant, mercifull, just, generous, and a lover of his People.

26. (5.) HENRY II. (A. D. 1154—1189.)

Pursuant to Treaty, *Henry Plantagenet*, (otherwise call'd, *Fitzempress*) Son to the Earl of *Anjou* (by *Matilda*, Daughter of *Henry I.* and Relict of the Emperor *Henry IV.*) succedes to the Crown, without Opposition. He
lands

lands *December 7*, and is crown'd, the 19th. He was in a most flourishing Condition, rever'd every where, and extending his Conquests in *France*, 'till disturb'd by the Ingratitude and unparalleld Insolence of *Thomas à Becket*, Archbishop of *Canterbury*; who yet was solely indebted to *Henry*, for all his Preferments. This haughty Prelate was Son of *Gilbert Becket*, a Citizen of *London*, by *Matildis*, said to be the Daughter of a *Saracen*, who had taken this *Gilbert*, *Thomas Becket's* Father, Prisoner, when he went on Pilgrimage to the Holy Land. *Thomas* spent his youth in the Study of the Law. In Process of Time, he was taken from thence, and made Arch-deacon of *Canterbury*. Shortly after, the King, taking a Fancy to him, made him Lord High Chancellor. Now it was, that his Pride began to be insupportable. The very Bits, in the Bridles of his Horses, were Silver. Attending the King, in the War of *Tholouse*, he maintain'd, at his own Expence, 700 Knights, and 1200 Foot. Haughty and insolent as he was to every Body else, he was all Submission to the King; 'till, *Theobald*, Archbishop of *Canterbury*, dying, he was promoted to that See, by the King's Recommendation. *Henry*, who imagin'd he should have a pliant Archbishop, ready to sacrifice every Thing to his Will; quickly found himself mistaken. As soon as *Becket* was consecrated, he sent back the great Seal to the King, and affected Mortification and Retirement. He knew, the King was desirous of reducing the Power of the Clergy within reasonable Bounds; and determines, from the Moment he arriv'd to the Pinnacle of Preferment, to oppose it with all his Might. The first Occasion of this famous Quarrel happen'd A. D. 1163. One *Philip de Broc*, Canon of *Bedford*, having committed a Murder; the King would have had him capitally punish'd: but this was oppos'd by *Becket*, who was for setting all Ecclesiastics above King and Law too. Matters at length came to that pass, that *Thomas*, being condemn'd to Imprisonment of Body and Confiscation

of

of Goods, flys over to *Flanders*, in disguise, and is receiv'd into the Protection of *Lewis*, King of *France*. This was the latter End of the Year 1163.

A. D. 1166, dyes *Henry's* Mother, the Empress *Matilda*, *Æt.* 64, and was bury'd, according to some, in the Abby of *Bec*, in *Normandy*; according to others, in the suburbs of *Roän*. On account of her being Daughter of a King (*Henry I.*) Wife to an Emperor (*Henry IV.*) and Mother of a King (*Henry II.*) she had this Epitaph;

“ *Ortu magna, Viro major, sed maxima Partu,*

“ *Hic jacet Henrici Filia, sponsa, Parens.*”

The Breach between *Becket* and his Sovereign still continu'd. In *November* 1168, they held a Conference, near *Paris*, in the Presence of the French King: when *Henry* made this Proposal to *Becket*; “ Pay me the same Reward, as the greatest of your Predecessors pay'd to the least of mine; and I shall be satisfy'd.” The Pride and Obstinacy of the Ecclesiastic would not let him promise this: so the Conference came to nothing. In 1169, another was held, at a Place, in *France*, call'd *Mons Martyrum*: but the Prelate's Inflexibility render'd it as fruitless as the first. A third was held, in 1170, at *Montmirail*, but without Effect; and a fourth, the same Year, at *Amboise*, where all Difficultys were at length surmounted; chiefly thro' the good Offices of *Rotrou*, Archbishop of *Roän*. The Reconciliation was sincere on *Henry's* Part; who, to convince the World of it, even condescended to hold the mad Prelate's Stirrup, as he mounted his Horse. Thus, after about seven Year's Exile, the imperious *Becket* was restor'd to his Bishopric and his Country; whither he return'd, with a Resolution to revenge his past Disgraces on the King, the very first Opportunity that offer'd. *Henry*, tho' the injur'd Party, was unfeigned in his Reconciliation; but *Becket*, the Aggressor, could never forgive his King whom he had insulted. No sooner is the furious Priest return'd to
England,

England, than he suspends the Archbishop of *York*, and excommunicates the Bishops of *London*, *Durham*, and *Exeter*, who had sided with the King. The Christmas Day following, mounting his Archiepiscopal Chair at *Canterbury*, he solemnly excommunicates two Barons; *Nigel de Sackvil*, and *Robert Brock*: the first, for detaining (as was alledg'd) a Manor belonging to the See of *Canterbury*; the other, for cutting off the Tail of an Horse, that was carrying Provisions to his Palace. The Truth is, he was determin'd to exercise his Authority with an higher Hand than ever; and to brave the King, by shewing him, he was not afraid to revive the antient Quarrel. The excommunicated Bishops appeal to the King, who is still in *Normandy*. *Henry*, tir'd and exasperated at being incessantly plagu'd with the Insolence of a Subject, whom he had rais'd from the Dust; could not help crying out; "How unhappy am I, that, among
 " the great Numbers I maintain, there's not a Man dares
 " revenge the Affronts I perpetually receive from the
 " Hands of a wretched Priest." These words were not dropt in vain. Four Barons, who were in waiting, resolv'd to free the King from this Enemy. Their names were *Reginald Fitzurse*, *William Tracey*, *Richard Britton* and *Hugh Morvill*. Landing in *Kent*, they repair to *Canterbury*; and, on the 30th of *December*, 1170, entering the Cathedral, where the Archbishop was at Vespers, they first upbraid him with his Pride, Obstinacy, and Ingratitude: to which he return'd so resolute an Answer, as to give them Occasion to effect their Purpose. One *Edward Ryme*, who was waiting on the Archbishop, had his Arm almost cut off, by receiving the first Blow that was made at *Becket's* Head, occasion'd by the Archbishop's having call'd *Fitzurse*, "a Pimp." In short, they hack'd the Prelate, with their Swords, in such a manner, that his Blood and Brains flew all over the Altar. After committing this Action, they retir'd peaceably; none offering to stop them. Not daring to return

to the King, they went and stay'd a Year at *Knareborough* Castle, in *Yorkshire*, belonging to *Hugh Morvill*: after which, *Hoveden* says, they went to *Rome*, for Absolution; and were enjoin'd to go to *Jerusalem*, and do Penance on the *Black Mountain* for Life. However, 'tis certain, that *William Tracey* retir'd to *Mort*, in *Devonshire*, twenty-three Years after the Death of *Becket*.

The insolent Prelate possess'd the Qualifications of a popish Saint, in too eminent a Degree, not to be canoniz'd after his Decease: particularly, that leading one, without which a Man can be neither Saint nor Martyr in the Court of *Rome's* Account—a blind, absolute Attachment to the Holy Chair; and, of Consequence, a Desire to elevate the Hierarchy of Antichrist above all Law, and the Rights of Mankind. Miracles (as usual) were quickly ascrib'd to the new Saint; Foreigners, in vast Numbers, flock'd, from all Parts of *Europe*, to *Canterbury*, to implore an Interest in his Merits and Intercession; and Presents of immense Value, were offer'd up to his Tomb.

A. D. 1171, *Henry* resumes his Design of conquering *Ireland*; a Design, which he had form'd before, but found it necessary to defer, on account of his Quarrel with *Becket*. The King, this Year, had as fair an Opportunity, as his Heart could wish, of putting his Desire into Execution. For, *Dermot*, King of *Leinster*, having debauch'd and carry'd away the Wife of *O-Rorick*, King of *Meath*; the latter, to be reveng'd, levy'd an Army, and (with the Help of *Roderick*, King of *Connaught*) invaded *Dermot*. *Dermot* (being abandon'd by his own Subjects, to whom his arbitrary Measures had render'd him extremely odious,) fled into *France*, where our King *Henry* then was, to implore his Aid. *Henry* caught at the Proposal: but not being at leisure to assist him himself, on account of the War he was carrying on in *France*; he gives *Dermot* leave to go into *England*, and obtain Assistance from what Barons he could 'till himself could support

support him with stronger Forces. *Dermot* comes accordingly; and makes an Agreement with *Robert Fitzstephen*, and *Richard de Clare* (sur-nam'd *Strongbow*,) Earl of *Pembroke*. To the first, he gave hopes of his making a considerable Fortune in *Ireland*: to the latter he promis'd his only Daughter in Marriage, and to settle the Succession on him. *Fitzstephen*, being first ready, accompanys *Dermot*, into *Ireland*, with four hundred Men. Landing at *Waterford*, the *Irish* King leads him before *Wexford*; which, being presently taken, is given to *Fitzstephen*, who there settles the first *English* Colony ever planted in *Ireland*. After this Exploit, *Maurice de Prendergest*, an *English* Baron, arriving with fresh Troops, reinforces *Fitzstephen's* Army to three Thousand; with which he next subdues the King of *Offory*. By this Time, *Roderick*, King of *Connaught*, takes the Alarm; and offers *Fitzstephen* a large Sum, if he would quit the Island: but in vain. *Dermot* himself enters into Treaty with *Roderick*, to send away the *English*: when, just in the Crisis, arrives the Earl of *Pembroke*, with twelve hundred Men. He marrys *Dermot's* Daughter; and, his Father-in-law, dying soon after, the Earl takes Possession of the Kingdom of *Leinster*. After the Death of *Dermot*, the *English* Adventurers make great Progress: chiefly by means of their Cross-Bows, with which the *Irish* were greatly intimidated, having never seen any (much less felt 'em) 'till then. In short, the *English* advance to *Dublin*, and take it. *Henry*, hearing of this prodigious Success, grows jealous of the Adventurers, and recalls 'em: on which, *Fitzstephen*, and the Earl of *Pembroke*, send Deputys, to assure him of their Submission, and that their Conquests were at his Command: which so far appeas'd him, that he suffers 'em to stay in *Ireland*. A. D. 1172, *Henry* sails, in Person, from the Coast of *Pembrokeshire*, into *Ireland*, with four hundred Sail. On his Arrival, the *Irish* unanimously submit. All the Kings of the Island waited on him at *Waterford* (where he landed,

landed,) and swore Allegiance. Thus, says *Rapin*, *Henry*, without spilling one Drop of Blood, became Master of *Ireland*, in less Time, than was sufficient to travel over it. After placing fresh Garrisons at *Waterford* and *Wexford*, and some other maritime Towns; he march'd to *Dublin*: and there, without the City, had a Palace, built of Wattles, according to the Fashion of the Country; and kept his Court 'till the Beginning of *February*. Having made, during his Stay at *Dublin*, several Regulations for the Government of his new Conquest; he set sail again for *England*, after not quite four Month's Continuance in *Ireland*; leaving, at *Dublin*, *Hugh Lacy*, to govern the Island in his Name, by the Title and Style of, *Justiciary of Ireland*. The Earl of *Pembroke* dy'd, A. D. 1176.

The same Year that *Henry* left *Ireland*, he was absolv'd, by the Pope's Legate, of *Becket's* Murder, upon Terms equally advantageous to Pope and Clergy, and dishonorable to so great a King. Among the rest, one was, that he should go barefoot to *Becket's* Tomb, and there, upon his naked Back, receive four or five Lashes from each of the Monks belonging to the Monastery of *St Austin*: which he actually submitted to, the next Year.

A. D. 1173, his Queen (*Eleanor* of *Guienne*.) exasperated at her Husband's frequent and open Violations of his nuptial Vow; enters into a Conspiracy with three of his Sons, *Henry*, *Richard* (his Successor,) and *Geoffry*; who, without any Scruple, join'd with her in the Design of dethroning their Father: but without effect; his vast Successes against *Scotland*, together with his rapid Conquests in *France*, and all crown'd with his Reduction of the Rebels in *England*, rendering their unnatural Schemes abortive. His eldest Son, *Henry*, dy'd, A. D. 1183, with great Signs of Remorse for his undutyfull Conduct. A. D. 1186, *Richard* openly revolts in *France*, but is oblig'd to make his Submission. A. D. 1189, he discovers that his favorite Son *John* had had a chief Hand
in

in exciting the Troubles against him in *France*; and, notwithstanding the particular Tenderneſs with which he had always treated that unworthy Son, he had endeavoured, might and main, to dethrone him. His Grief threw him into a Diſorder, which ſoon carry'd him off: but not 'till after he had utter'd the moſt bitter and terrible Imprecations againſt his Sons, which he could never be prevail'd with to revoke. He dy'd, at *Chinon*, in *Poitou*, the 6th of *July*, 1189, *An. Æt.* 57, *Regn.* 35, and was inter'd at *Font-Evraud*. His ſurviving Sons, by *Eleanor* of *Guienne*, were, *Richard* and *John*, who both ſucceeded him. King *Henry* was valiant, prudent, generous, politic, ſtudious, learned, and of an exalted Genius: but, on the other Hand, his Haughtineſs, Luſt, and Ambition, were boundleſs. His Reign had been one Series of Glory and Happineſs, had it not been for the unfortunate Quarrel with *Becket*, and the repeated Rebellions of his Sons.

27. (6.) RICHARD I. (A. D. 1189—1196.)

Commonly called (for his Valor, the only commendable Quality he had) *Cœur-de-lion*, ſucceeded his Father; and, in 1190, taking the Cruſade, he ſets out for *France*, in order to go to the Holy Land: but not 'till he had releaſed his Mother, Queen *Eleanor*, who had languish'd in Priſon for the ſixteen laſt Years of her Huſband's Reign.

Sailing from *Marſeilles*, he makes himſelf, A. D. 1191, Maſter of the Iſle of *Cyprus*: *Iſaac*, King of that Iſle, having ſtrip't and imprizon'd ſome of *Richard*'s Army, who, on their Way to *Paleſtine*, had been wreck'd on the Cyprian Coaſts. *Iſaac*, being taken Priſoner at *Limiſſo*, beſought *Richard* not to put him in Irons: the Engliſh King, inſulting his Miſfortunes, granted his Requeſt literally, and order'd him to be bound in Fetters of Silver. Being arriv'd in the Holy Land, *Richard* gives aſtoniſhing Proofs of his Valor: and, embarking for
Europe,

Europe, A. D. 1192, the Ship, in which he was, suffer'd Shipwreck between *Aquileia* and *Venice*. After this, he imprudently ventures himself into the Dominions of the Duke of *Austria*, (whom he had mortally offended, when they were in *Palestine* together, at the Siege of *Acres*) where, tho' disguis'd as a Pilgrim, and travelling on Foot, he was discover'd, seiz'd, at a small Village near *Vienna*, and deliver'd to the Duke; by whom he was afterwards given up to the Emperor, *Henry VI.* who, without any Ceremony, clapt him into close Confinement. During this Time, his Brother *John* was trying, in *England*, to take Advantage of *Richard's* Imprisonment, and raise himself to the Throne: and, the better to succede in his Design, labor'd all he could with the Emperor, to detain his illustrious Prisoner; and enter'd into close Treaty with *Philip*, of *France*, who from Motives both of Policy and Revenge (for they had differ'd much and often in the Holy Land,) had nothing more at Heart than to embroil *Richard's* Affairs.

Mean while, *Eleanor*, the Queen-Dowager, try'd all she could to counteract the Ambition of her younger Son, and procure *Richard's* Enlargement. But the Obstacles were many: the Pope refus'd to interfere in his Favor; the Emperor, who detain'd the King, was insatiably Covetous; and the *French* King, together with Prince *John* of *England*, had offer'd the Emperor very highly, if he would make *Richard's* Confinement perpetual. However, chiefly thro' the Representations made by the Diet of the Empire, *Richard* is at length set at Liberty, upon paying the Emperor 100,000 Marks of Silver, and giving Hostages for the Payment of 50,000 more. The Emperor quickly repented of his Bargain; and sent after *Richard*, in hopes of seizing him again: but the King had made too much haste, and arriv'd safe at *Sandwich*, March 20, 1194, after four Years absence, fifteen Months of which he had spent in Prison. His Subjects receiv'd him with great Demonstrations of Joy. His first Care

F f

was

in exciting the Troubles against him in *France*; and, notwithstanding the particular Tenderness with which he had always treated that unworthy Son, he had endeavoured, might and main, to dethrone him. His Grief threw him into a Disorder, which soon carry'd him off: but not 'till after he had utter'd the most bitter and terrible Imprecations against his Sons, which he could never be prevail'd with to revoke. He dy'd, at *Chinon*, in *Poitou*, the 6th of *July*, 1189, *An. Æt. 57, Regn. 35*, and was inter'd at *Font-Evraud*. His surviving Sons, by *Eleanor* of *Guienne*, were, *Richard* and *John*, who both succeeded him. King *Henry* was valiant, prudent, generous, politic, studious, learned, and of an exalted Genius: but, on the other Hand, his Haughtiness, Lust, and Ambition, were boundless. His Reign had been one Series of Glory and Happiness, had it not been for the unfortunate Quarrel with *Becket*, and the repeated Rebellions of his Sons.

27. (6.) RICHARD I. (A. D. 1189—1196.)

Commonly called (for his Valor, the only commendable Quality he had) *Cœur-de-lion*, succeeded his Father; and, in 1190, taking the Crusade, he sets out for *France*, in order to go to the Holy Land: but not 'till he had released his Mother, Queen *Eleanor*, who had languish'd in Prison for the sixteen last Years of her Husband's Reign.

Sailing from *Marseilles*, he makes himself, A. D. 1191, Master of the Isle of *Cyprus*: *Isaac*, King of that Isle, having stript and imprison'd some of *Richard's* Army, who, on their Way to *Palestine*, had been wreck'd on the Cyprian Coasts. *Isaac*, being taken Prisoner at *Limisso*, besought *Richard* not to put him in Irons: the English King, insulting his Misfortunes, granted his Request literally, and order'd him to be bound in Fetters of Silver. Being arriv'd in the Holy Land, *Richard* gives astonishing Proofs of his Valor: and, embarking for
Europe,

Europe, A. D. 1192, the Ship, in which he was, suffer'd Shipwreck between *Aquileia* and *Venice*. After this, he imprudently ventures himself into the Dominions of the Duke of *Austria*, (whom he had mortally offended, when they were in *Palestine* together, at the Siege of *Acres*) where, tho' disguis'd as a Pilgrim, and travelling on Foot, he was discover'd, seiz'd, at a small Village near *Vienna*, and deliver'd to the Duke; by whom he was afterwards given up to the Emperor, *Henry VI.* who, without any Ceremony, clapt him into close Confinement. During this Time, his Brother *John* was trying, in *England*, to take Advantage of *Richard's* Imprisonment, and raise himself to the Throne: and, the better to succede in his Design, labor'd all he could with the Emperor, to detain his illustrious Prisoner; and enter'd into close Treaty with *Philip*, of *France*, who from Motives both of Policy and Revenge (for they had differ'd much and often in the Holy Land,) had nothing more at Heart than to embroil *Richard's* Affairs.

Mean while, *Eleanor*, the Queen-Dowager, try'd all she could to counteract the Ambition of her younger Son, and procure *Richard's* Enlargement. But the Obstacles were many: the Pope refus'd to interfere in his Favor; the Emperor, who detain'd the King, was insatiably Covetous; and the *French* King, together with Prince *John* of *England*, had offer'd the Emperor very highly, if he would make *Richard's* Confinement perpetual. However, chiefly thro' the Representations made by the Diet of the Empire, *Richard* is at length set at Liberty, upon paying the Emperor 100,000 Marks of Silver, and giving Hostages for the Payment of 50,000 more. The Emperor quickly repented of his Bargain; and sent after *Richard*, in hopes of seizing him again: but the King had made too much haste, and arriv'd safe at *Sandwich*, March 20, 1194, after four Years absence, fifteen Months of which he had spent in Prison. His Subjects receiv'd him with great Demonstrations of Joy. His first Care

was to quell his Brother *John's* Faction; which done, he is re-crown'd; and causes a Sentence to pass against *John*, confiscating his Lands, and declaring him incapable of succeeding to the Crown: but, at the Intercession of their Mother, Queen *Eleanor*, he pardons *John* in the Year 1195, at *Roan*, where, by her means, they had an Interview. Being engag'd in a War against *Philip* of *France*, he besieges *Chaluz*; from the Walls of which City, an Archer shot him with an Arrow, which, fixing in his Shoulder, close to his Neck, prov'd his Death; not so much from the real Mortality of the Wound itself, as by the Unskillfullness of the Surgeon that dress'd it. Perceiving himself near Death, he bequeaths all his Dominions to his Brother *John*; and expires, A. D. 1199. By his own Desire, express'd in his last Will, he was interr'd at *Font-Evraud*, in *Anjou*, at his Father's Feet; in Testimony of his Grief for the many Sorrows he had occasion'd him. *Richard*, tho' valiant beyond most Men that ever liv'd, was yet, upon the whole, but a very indifferent King; who spar'd neither the Lives, Liberty, nor Purfes of his Subjects. His Rebellion against his Father; his inextinguishable Thirst of Money; his ungovernable Pride; and his unbounded Lust (even to the Commission, it is said, of the Sin against Nature;) will for ever, and indelibly, stain his Memory. He left no Issue by his Wife, *Berenguella* of *Navarre*.

28. (7.) J O H N. (A. D. 1199 — 1216.)

Prince *John*, succeeded to the Throne, solely by testamentary Right, i. e. by virtue of his Brother's Will; to the Prejudice of *Arthur*, Duke of *Bretagne*, Son to *Geoffrey*, (third Son of *Henry* II.) *John's* elder Brother. [It should have been observ'd, in it's proper Place, that Prince *John*, was, in the Reign of his Father *Henry*, A. D. 1185, made chief Governor of *Ireland*. The King intended to have crown'd him Monarch of that Island, and the Pope had, for that Purpose, sent over a Crown of Peacock's

Peacock's Feathers interwoven with Gold: but, on second Thoughts, *Henry* laid aside his Design, for fear of strengthening the Ambition, and enflaming the Jealousy of his other Son *Richard*. *John* was well receiv'd in his Government, at first; but, in a short Time, so alienated the Hearts of the *Irish*, that *Henry* was oblig'd to recall him.]

John's Reign in *England* was a Series of Disquiet and Misfortune, both to himself and his People. The chief Events were these.

1. The Loss of almost all the *English* Dominions in *France*, conquer'd from him by *Philip Augustus*, the *French* King.

2. A. D. 1215, the Barons take Arms in the Cause of Liberty; make themselves masters of *London*; and besiege the King, in the Tower: who is forc'd to yield, and, in fact, throw himself on their Mercy. In consequence of this Success,

3. They oblige him to sign *Magna Charta*; which he does, in the open Air, in a Meadow call'd *Runnemead*, between *Staines* and *Windsor*, June 5, 1215, at the same Time, he sign'd the *Charter of Forests*.

4. *John*, who had sign'd these Charters with no Intention to keep 'em, got the Pope to absolve him of his Oath. Retiring to the Isle of *Wight*, he waits the Arrival of foreign Troops whom he had sent for; on whose coming, as they did in Shoals, the Barons retreat to *London*; and the whole Kingdom is ravag'd by a merciless Army of foreign Savages, divided into two Bodys, one headed by *John* himself, the other by his natural Brother *William* (sur-nam'd *Longsword*) Earl of *Salisbury*, King *Henry's* Son by *Rosamond Clifford*. Never was *England* in so sad a Condition. The confederate Barons, in Despair, make an Offer of the Crown to Prince *Lewis* (Son of *Philip*, King of *France*) who afterwards mounted the *French* Throne by the name of *Lewis VIII*. King *Philip* promises to assist 'em; vast Preparations are made

in *France*; Prince *Lewis*, in the Beginning of 1216, lands at *Sandwich*, takes *Rocheſter*, and ſees himſelf, on a ſudden, maſter of almoſt all the South of *England*. But,

5. The meanest Thing, which even *John* the meanest as well as worst of Princes, ever did, was his Resignation of his Crown, on his Knees, to *Pandulph*, the Pope's Legate, in *Dover Church*, A. D. 1213. He lay'd the Crown, and other Regalia, at *Pandulph's* Feet (as Representative of the Pope;) offering at the same Time, a Sum of Money, by way of Tribute, which the humble Legate, to shew the Grandeur of his Master, spurn'd with his Foot. *John* then sign'd a Resignation of the Kingdom of *England* and Lordship of *Ireland*, to the Pope. The Legate kept the Crown and Sceptre five Days; and then restor'd 'em to *John*, as a Vassal of the Holy See. The next Year, 1214, he resigns his Crown a second Time to the Pope [who was *Innocent* the XIIth] in the Person of *Pandulph*, at *Westminster*.

Whilst *Lewis* is in *England*, *John*, after the Misfortune of losing all his Baggage by a Flood, in the Marshes on the Borders of *Lincolnshire*, and *Norfolk*; falls sick, and dyes at *Newark*, October 18, 1216, and is bury'd, without Pomp, at *Worcester*.

From every Part of his Conduct, both before and after his Accession to the Crown, it is evident, that *John* was one of the worst Men, that ever liv'd; and one of the worst Kings, that ever reign'd.

29. (8.) HENRY III. (A. D. 1216—1272.)

Henry, Son to *John* by his third Wife, *Isabel* of *Angouleme*, succeeded his Father, at the Age of ten Years. Prince *Lewis* of *France* was still in the Kingdom, pushing his Conquests. But, after the Coronation of young *Henry*, *Lewis*, meeting with little Success, returns to *France*, A. D. 1217.

Henry prov'd a very bad King; tho', bad as he was, he appear'd to some Advantage, after the Reign of a worse, his Father and Predecessor.

Henry's

Henry's Genius was wretched and despicable; he was a Slave to his Favorites; and, by his high Notions of kingly Power, made both himself and his People unhappy. He was haughty, capricious, deceitfull, and covetous; yet, tho' covetous, he was not rich; not having Sense enough to manage the Money he so insatiably thirsted after. His Treatment of the Barons; his Confirmations and Violations of the Charters; demonstrate, that he paid no sort of Regard to his Word, his Bond, or the most solemn Oaths. But, with all his other Vices, he was not incontinent. In a Word, there have been, in some Respects, *worse* Kings in *England*; but few Characters more truly contemptible, than *Henry* the Third. *James* the first if any, exceeding him in the latter.

Returning from *Norwich*, A. D. 1272, (where he had been to punish some Rioters) he was taken ill at *St Edmond's Bury*; but, continuing his Journey, reach'd *London*, where he dy'd the Sixteenth of *November*, *Æt.* 66, *Regn.* 56, and was bury'd at *Westminster*. By his Wife, *Eleanor* of *Provence*, he had two Sons, *Edward* and *Edmund*; the former of whom succeeded him.

30. (9.) E D W A R D I. (A. D. 1272—1307.)

Edward (the first of that Name, since the Conquest; but the fourth from *Egbert*) sur-nam'd *Longshanks*, was in *Sicily* when his Father's Death was notify'd to him. The *English* had conceiv'd a very great Esteem for him, during the late Reign, owing to the Proofs he had given both of his Valor and Clemency; he succeeded without Opposition, the Barons even swearing Allegiance to him in his Absence. He did not arrive in *England*, 'till the Year 1274; after which he was presently crown'd. The chief Events of his Reign were,

1. His Wars with *Lewellyn*, Prince of *Wales*; which, at length, A. D. 1282, ended in his intire Reduction of that important Country (by the Battle of *Snowdon*, in *Cærnarvonshire*, in which *Lewellyn's* Forces were defeated,

and himself slain;) which, A. D. 1283, he united to *England*. After his Victory, *Edward* builds the Castle of *Aberconway*, at the Foot of *Snowdon-Hill*. A. D. 1284, the King had a Son (afterwards the unfortunate *Edward II.*) born at *Caernarvon*.

2. A. D. 1296, in the Battle of *Dunbar*, he conquers *Baliol*, King of *Scotland*; soon after which, *Baliol* comes to *Kincardin*, where *Edward* was, and makes a formal Resignation of his Kingdom to *Edward*; signing at the same Time, an Instrument of express Conveyance, to which the great Seal of *Scotland* was affix'd, and the greatest Part of the *Scotch* Barons likewise set their Hands. Afterwards, *Edward* receiv'd Homage from the States of *Scotland*, who, repairing to *Berwick*, swore Allegiance to him.

☞ Now it was, that *Edward* remov'd the *Scotch* Regalia into *England*; together with the famous Stone, on which the Inauguration of the *Scotch* Kings was always perform'd. The History of this Stone is as follows: *Keneth II.* King of *Scots*, having, A. D. 840 (soon after the Succession of *Ethelwulph*, the second King of *England*) given the *Picts* a total Defeat, near the Monastery of *Scone*; plac'd a Stone there (which fabulous Tradition reported to be the same that serv'd *Jacob* for a Pillow,) and inclos'd it in a wooden Chair, for the Inauguration of the Kings. It had been brought out of *Spain* into *Ireland*, by *Simon Breccus*; afterwards, out of *Ireland*, into *Scotland*. This Stone the *Scots*, for many Ages, look'd upon as their *Palladium*; on the Preservation of which, and it's Continuance in their Nation, depended their Sovereignty and Independency as a Kingdom. On it was engrav'd the following Distich;

“ *Ni fallat Fatum, Scoti quocunque locatum*
 “ *Invenient Lapidem, regnare tenentur ibidem.*”

This Stone *Edward* convey'd to *Westminster* Abbey, (where it still continues) to make the *Scots* believe that
 the

the Time appointed for the Diffolution of their Monarchy, was really come.

3. The next Year, A. D. 1297, one *William Wallace*, a Man of mean Birth, but great Genius, excites the *Scots* to revolt. Matters come to that pass, that, in 1299, all the *English* are forcibly driven out of *Scotland*. A. D. 1306, *Edward* carries his Arms into *Scotland*, and a third Time, sees himself Master of that Kingdom. But another Revolution happening there soon after, *Edward*, exasperated to the last Degree, resolv'd (to use his own Phrase) "Utterly to destroy all *Scotland*, from Sea to Sea."

Vast Preparations were made; an Army was gather'd, the finest, *England* had ever seen; *Edward* marches to *Carlisle*, with full Intent to make good his Threats. But Providence suddenly put an End to his Days and his Projects. Finding himself taken ill, and knowing he should dye, he sent for his Son; and exhorted him to these three Things:

1. Vigorously to push the War against *Scotland*, and to carry his Bones with him, at the Head of the Army.

2. Never to recall *Gaveston* (an infamous young Man, a great Favorite with the Prince, but whom the King had formerly banish'd, as a Corruptor of his Son).

3. To send his Heart to the Holy Land.

Then, desirous, if possible, to dye in *Scotland*, a Country he had thrice conquer'd; he mov'd, by easy Journeys, toward that Kingdom. When he had advanc'd as far as the little Town of *Burgh upon the Sands*, in *Cumberland*, he there resign'd his last Breath, July 7, 1307, aged sixty-eight, after a most glorious Reign of more than thirty-four Years and an half. His Body was remov'd to *Westminster*, and interr'd near *Edward the Confessor*: upon his Tomb, is this Line;

"*Edwardus primus, Scotorum Malleus, hic est.*"

He was remarkably tall and handsome; but still more distinguish'd by the Excellencys of his Mind. His Virtue was both eminent, and universal; if we except his

implacable Enmity to *Scotland*, and his Ambition; of which latter he had, perhaps, too great a share. His only surviving Son, by his Wife, *Eleanor of Castile*, was his Successor, who ascended the Throne by the Name of

31. (10.) EDWARD II. (A. D. 1307—1327.)

The second, of this Name, since the Conquest; the fifth since *Egbert*. He was commonly call'd, *Edward of Caernarvon*, from the Place of his Nativity. No sooner was he on the Throne, than, in violation of his Oath made to his Father some Years back, and of his Promise to him on his Death-bed, he recalls his old Favorite, *Piers Gaveston* (he was a *Gascon* by Birth; the handsomest young Man of his Age, and as profligate as handsome,) which was the original Spring of all his Troubles afterwards. A. D. 1311, he is oblig'd by the Barons, to banish *Gaveston*; but, within a few Months, recalls him. A civil War, being rais'd, *Gaveston* is besieg'd and taken, in *Scarborough Castle*, by the Earl of *Pembroke*, and his Head is presently after struck off, by the Earl of *Warwick*. A. D. 1319, a new Brace of Favorites having succeeded *Gaveston* in the King's Affections, viz. the two *Spencers*, Father and Son, *Edward* is forc'd to banish these too; but quickly recalls 'em. At length, A. D. 1326, his Queen, *Isabel of France* (infamous for her Affection to *Roger Mortimer*, the younger; to which, however, she was, probably, first induc'd by the King's criminal Passion for the late *Gaveston*, and afterwards by the continual Insults and Mortifications she was forc'd to put up with from the succeeding Favorites) found means to raise a Faction against him; which Faction, being supported by her Brother *Charles the Fair*, King of *France*, ends in *Edward's* Deposition, A. D. 1327, by his own Parliament, which declare his Son (*Edward III.*) King in his Room. But the Prince, being unwilling to accept the Crown, without his Father's consent; solemnly vow'd he never would: on which, the Parliament send

Deputys

Deputys to *Edward*, now in Confinement at *Kenelworth* Castle, to persuade, or rather force him, to resign the Crown to his Son; which, finding there was no Remedy, he was oblig'd to do. Thus ended the Reign of *Edward* II; a Prince, not entirely destitute of all good Qualitys, but of a very mean Capacity, and ruin'd by an obstinate Attachment to his Favorites, whom he would never willingly part with, tho' petition'd ever so humbly and frequently by an injur'd Nation. [This unfortunate Monarch, after his Deposition, was kept Prisoner, by his Wife, in *Kenelworth* Castle, for some Time: but, dreading his Restoration, she, in concert with her Paramour, *Roger Mortimer*, order'd Sir *John Maltravers* and Sir *Thomas Gurney*, to remove *Edward* from *Kenelworth* to *Berkeley* Castle: where he was very soon murder'd in his Bed. A Pillow was first laid on his Mouth, to prevent his Crys from being heard; and then, thrusting a Pipe of Horn up his Body, they ran a red-hot Iron thro' that, and so burnt his Bowells. All this happen'd in the Year 1327. He lyes in *Gloucester* Cathedral. As to Queen *Isabel* (her Son, the young King, being a Minor) she and *Mortimer*, Earl of *March*, seiz'd on the Government 'till the new King should come of Age: and, partly by their infamous and avow'd Passion for each other; and, partly, thro' the haughty and oppressive Manner in which they govern'd; the King her Son, A. D. 1330, stript her not only of her Power, but also of her Dowry, and confin'd her to her House at *Risings*, near *London*, where, after an Imprisonment of twenty-eight Years, she dy'd, A. D. 1358. As to her Gallant, the Earl of *March*, being impeach'd of high Treason, before the Parliament, and found guilty, he was hang'd, drawn, and quarter'd at *Tyburn* (then call'd *Elms*,) A. D. 1330. His Descendents, by the Female Line, mounted, afterwards, the Throne; as we shall see hereafter: viz. *Edward* IV. *Edward* V. and *Richard* III.]

32. (II.) EDWARD III. (VI.)
(A. D. 1327—1377.)

1327
26
1353

Call'd, from the Place of his Birth, *Edward of Windsor*. His Reign was long and glorious: of which the chief Events were,

1. The downfall of his Mother, Queen *Isabel*, and *Mortimer*, A. D. 1330, as related above.

2. The Birth of his Son, Prince *Edward*, at *Woodstock*, A. D. 1330, who prov'd one of the greatest Ornaments to Mankind, that this or any Nation ever produc'd. From a suit of Black Armor, which he usually wore in Fight, he was call'd *Edward the Black Prince*. He was made Duke of *Cornwall*, A. D. 1337, and was the first Person that ever bore the Dignity of Duke, in *England*. He marry'd his Cousin, *Johanna*, of *Kent* (commonly call'd *Johanna the Fair*,) Countess Dowager of *Holland*, and Daughter of *Edmund*, Earl of *Kent*, who was beheaded in the Beginning of this Reign, by the Intrigues of *Isabel* and *Mortimer*. By her he had one Son, afterwards *Richard II.* Prince *Edward* dy'd of a Fever, *June 8*, 1376, *Æt.* 46, inexpressibly lamented by the King his Father, and the whole Nation. He lyes in the Cathedral of *Canterbury*. It was said of him (as it was afterwards of the Duke of *Marlboro'*) that he never went on an Expedition, in which he did not succeed; nor ever undertook a Siege, which he did not carry.

3. A. D. 1333, King *Edward*, by gaining the Battle of *Halydon-hill*, reduces *Berwick upon Tweed*, and annexes it forever to the Crown of *England*. In this, and two or three of the following Years, he, more than once, makes himself Master of *Scotland*.

4. A. D. 1340, he assumes the Title of *King of France*, and quarters the Arms of that Kingdom with his own; subjoining, for Motto, *Dieu & mon Droit*. [N. B. Upon the Death of *Charles the Fair*, King of *France*, in 1329, *Edward*, as Nephew of that Monarch (who was Brother to

to *Isabel*, the Queen Dowager of *England*, Mother of *Edward*) laid claim to the Crown. But, *Philip de Valois* succeeding by virtue of the *Salique* Law, *Edward* took the first Opportunity of making War upon him.]

5. The Year 1346, was remarkable for the famous Battle of *Cressy*, in which King *Edward*, and his glorious Son, *the Black Prince*, did wonders almost more than human. With an Army of 30,000 Men they beat *Philip*, at the Head of 100,000. *Edward*, seeing that Victory would probably declare for his Troops, purposely leaves the Honor of the Day to his Son, and stood off, on a rising Ground, where he could see the Issue of the Fight. The Prince having routed the greater Part of the *French* Forces, there yet remain'd one Body to reduce, commanded by the King of *Bohemia*. Toward this, the Heroic Prince directed his Steps. The Enemy give way: Multitudes drop: the Remainder fly, and, are pursu'd with incredible Slaughter. The old King of *Bohemia* was slain, as he wish'd to be, fighting for *France*: and his Standard (on which were embroider'd, in Gold, three Ostrich Feathers, with this Motto, ICH DIEN, i. e. *I serve*, alluding to his being in the Service of *France*) was taken and brought to *the Black Prince*, who, in memory of the Event, bore, from thenceforward, three Ostrich Feathers in his Coronet (as his Successors have done ever since,) and adopted the Motto for his own. In this famous Battle, the *English* first made use of Cannon: a Thing yet unheard of among the *French*. The Field of Action were the Plains between *Abberville* and *Cressy*, in *Picardy*. The Day was, *Saturday, August 24*. *France* lost eleven Princes; upwards of eighty Standards; 1200 Knights; and about 30,000 Soldiers. The *Black Prince* was just turn'd of the sixteenth Year of his Age, at this Time.

6. A. D. 1347, the King takes *Calais* (which continu'd in the Hands of the *English*, 'till the Reign of *Mary* the Bloody, when it was taken, for the *French* King, by the Duke of *Guise*, A. D. 1558.)

7. In

7. In 1348, one Half of the Nation is swept away by a most dreadfull Plague.

8. *Philip de Valois*, the *French King*, dying in 1350, is succeeded by his Son, *John*: who, being, A. D. 1356, taken Prisoner by the *Black Prince*, at the Battle of *Poitiers*, is, the Year following, conducted to *London*. Thus there were, at one Time, two Kings, Prisoners in *England*: *John*, of *France*; and *David*, King of *Scotland*, who was confin'd at *Odiham*, in *Hampshire*.

9. The King institutes the *Order of the Garter*, A. D. 1349.

10. In 1359, he ravages *France*, to the very Gates of *Paris*.

11. In 1369, dyes *Edward's Queen*, *Philippa* of *Hainault*; to whom he had been marry'd forty-two Years, and who was, in every Respect, a most excellent Princess. She lyes at *Westminster*.

12. A. D. 1377, that eminent Instrument of God, *John Wickliff*, began to make a great Figure.

And, this same Year, dyes King *Edward*, of the Shingles, at *Shene* (now *Richmond*, near *London*) June 21, *An. Regn.* 51, *Æt.* 65. He lyes in the Church of *Westminster*.

In this Prince's general character, every Thing, that is great and good, was united. His greatest Foible was his falling in Love with *Alice Pierce* (who had been Lady of the Bedchamber to his late Queen,) in his old Age, A. D. 1376, and making her his Mistress, against the united Voice of his Parliament and Kingdom. But where is Virtue without a Foil?

33. (12.) RICHARD II. (A. D. 1377—1399.) Surnam'd, of *Bourdeaux*.

King *Edward* was succeeded by his Grandson, *Richard* (only Son of *Edward the Black Prince*, by *Johanna of Kent*.)

Were

Were Virtue hereditary, this Prince had been an Ornament to the Throne: but, in every Quality, he was the reverse of his illustrious Father. He acceded to the Crown, at eleven Years of Age. His Uncles, *John of Gaunt*, Duke of *Lancaster*; and *Edmund of Langley*, Earl of *Cambridge* (afterwards Duke of *York*;) govern the State, 'till 1380; when *Thomas de Beauchamp*, Earl of *Warwick*, is made sole Governor of the King.

In 1381, happen'd the Insurrection of *Wat Tyler*; and, the same Year, *Richard* marrys *Ann of Luxemburgh*, Sister of the Emperor *Wenceslaus*.

About this Time, the King's Disposition began to show itself. He appear'd to be totally void of Merit, but most extravagantly conceited: a Slave to his Pleasures; and a Dupe to Flatterers, whom, unfortunately, he look'd upon as his only Friends. A. D. 1386, the Nation is threaten'd with an Invasion from *France*; on which *Richard* calls a Parliament, who refuses to supply him, except he dismisses his Favorites; (the chief of whom were, *Alexander Naville*, Archbishop of *York*; *Robert de Vere*, Earl of *Oxford*, a most abandon'd young Man, but a Darling of *Richard's*; *Michael de la Pole*, a Merchant's Son, of *London*; and Judge *Tresilian*.) *Richard* refuses, and treats the Parliament with the utmost Disrespect, Indecency, and Contempt: but is, at length, forc'd to comply. After this, the Parliament, as Guardians of the Nation they represented, found themselves oblig'd so far to consult the common Safety, as to appoint fourteen Commissioners, to govern jointly with the King.

No sooner is the Parliament broke, than he recalls his Favorites, and loads 'em with greater Honors than ever. In concert with these, A. D. 1387, he forms the Design of making himself absolute; and even gets the Judges to decide, that the King is above Law. The Barons are necessitated to take up Arms in their own and the People's Defence: on which, *Richard* resolves to go over into *France*, and, by the Surrender of *Calais* and *Cherburgh*, to the

the *French* King, obtain Forces of him, to reduce and enslave his Subjects: but, the Barons happily discovering the Plot, it comes to nothing. At length, A. D. 1397, he so manages, as to pack a Parliament to his Mind; which he adjourns from *Westminster*, to *Shrewsbury* (whence this infamous Assembly got the Name of *the Shrewsbury Parliament*;) where they carry the kingly Power higher than any *English* Monarch had yet pretended to. A. D. 1398, he confiscates to himself all the Estates of seventeen whole Countys. This Year dyes *John* of *Gaunt*, Duke of *Lancaster*; *Richard's* Uncle. A. D. 1399, being in *Ireland*, to quell a Rebellion there, a Conspiracy is form'd against him here. The *English* Malecontents invited over, from *France* (whither he had been most unjustly banish'd by *Richard*, who had also confiscated his whole Estate,) *Henry* (presently after *Henry* IV.), Duke of *Hereford*; or, rather, Duke of *Lancaster*. This Prince was first Cousin to *Richard*; being Son to *John* of *Gaunt*, Duke of *Lancaster*, who was fourth Son to *Edward* III. *Richard's* Grandfather. Duke *Henry*, upon the Strength of this Invitation, lands at *Ravensthorpe*, in *Yorkshire*; and soon sees himself join'd, in Effect, by almost the whole Kingdom. Some Time after, *Richard* lands at *Milford-haven*, from *Ireland*, and, being at a Loss which way to turn, shuts himself up in the Castle of *Aberconway*. Hither the Duke of *Lancaster* sends Deputys to him. To these, *Richard* makes the Offer of resigning his Crown, on condition that his own Life, and the Lives of eight more, to be nam'd by him, should be preserv'd; and an honorable Pension be assign'd to himself. Upon this, he is remov'd to *Flint-Castle*, where he and the Duke of *Lancaster* have an Interview. From hence they travel together to *London*; where *Richard* is confin'd in the Tower. On *September* 29, the Duke, attended with a great Number of Lords, goes to him (the Day before the Parliament was to meet;) when *Richard* delivers up the Regalia, and, with his own Hand, signs an Instrument, wherein
he

he confesses himself unworthy and unfit to Reign. The next Day, the Parliament being met, Articles of Accusation were drawn up, consisting of thirty-three Particulars; after which, the Parliament, with one consent, pronounce him *Deposed*. On this, the Duke of *Lancaster*, standing up, and crossing himself, claims the Crown: which is unanimously adjudg'd to him.

Thus ended the Reign of *Richard II.* who first suffer'd himself to be corrupted by Flattery; next, obstinately adher'd to his Flatterers, tho' exclaim'd against by all his People; and lastly, to complete his Misfortunes, aim'd at rendering himself arbitrary and despotic: which three Things were the united Source of his Ruin.

[After his Deposition, he was soon remov'd, by *Henry*, from the Tower of *London*, to *Pontefract* Castle; where he came by an unnatural End, in *February*, 1400. Some say, that he was starv'd to Death: others, that he was run thro' with a Sword, by *Sir Piers Exton*, who (they add) repair'd to *Pontefract* for that very Purpose. He dy'd, aged thirty-three Years; of which he had reign'd twenty-two. His Body was indecently bury'd at *King's Langley*, in *Herts*; but afterwards honorably remov'd to *Westminster*, by *Henry V.* the first Year of his Reign.]

34. (13.) HENRY IV. (A. D. 1399—1413.)

Thus *Henry IV.* mounted the Throne. He was, as said above, Son to *John of Gaunt*, Duke of *Lancaster* (Son to *Edward* the third, by Queen *Philippa*;) by his first Wife, *Blanch* of *Artois*. Duke *Henry's* Right was, no Doubt, unquestionable in itself, because it was a *Parliamentary* one: but still, if we go by hereditary Succession, there was one nearer the Crown than he; viz. *Edmund Mortimer*, Earl of *March*; who marry'd *Philippa*, Daughter to *Lionel*, Duke of *Clarence*, third Son of *Edward III*: by virtue of which Marriage, the Earl was (had the Nation consented) next Heir to the Crown.

Presently

Presently after *Henry's* Accession, the Parliament (not that which had depos'd *Richard*) pass'd this extraordinary Sentence on the late King; viz. "That he should be confin'd during Life; and should himself be the very first Person put to Death, if any should attempt his Deliverance." A Conspiracy being form'd against *Henry* the next Year, was, no Doubt, the Occasion of *Richard's* untimely Death, as related above, pursuant to Sentence of Parliament.

Henry, ev'ry Time he went to Bed, had his Crown laid on his Pillow. Some Time before he dy'd, being fallen into so strong a Fit, that he was suppos'd to have breath'd his last; his Son, Prince *Henry*, (afterwards the glorious *Henry V.*) took it up and carry'd it away. The King, coming to himself, and missing the Crown, enquir'd what was become of it? Being told, he sent for his Son; and ask'd him "whether he meant to rob him of his Royalty, even before he was dead?" The Prince, after a dutyfull and affectionate Answer, laid the Crown in its Place again.

Henry dy'd, *March* 20, 1413, *Æt.* 46. having reign'd thirteen Years and an half, wanting a few Days. He was far from making any great Figure, while on the Throne; nor yet was he despicable; especially in Point of Valor. His main Care was, to preserve the Crown he had acquir'd; which, tottering more than once, made him spend his Days in a Jealousy, Suspicion, and continual Alarm, hardly compatible with true Peace of Mind.

He was sur-nam'd, of *Bollingbroke*, a Town in *Lincolnshire*, the Place of his Nativity.

The little Regard he shew'd for the Libertys of his People; the Death of *Richard*, his Predecessor; and his being the first Burner of the *Wickliffites*; will be everlasting Blots in his Fame. He lyes in the Cathedral of *Canterbury*. By his first Wife, *Mary Bobun* (Daughter of *Humphrey de Bobun*, Earl of *Hereford*,) he had, besides two Daughters,

Daughters, four Sons; namely, *Henry*, his Successor; *Thomas*, Duke of *Clarence*; *John*, Duke of *Bedford*; and *Humphrey*, created Duke of *Gloucester*, by his Brother *Henry V.*

In *Henry IV's* Reign, flourish'd *William of Wickham*, and *Chaucer* the Poet.

35. (14.) HENRY V. (A. D. 1413—1422.)

Sur-nam'd, of *Monmouth*, succeeded his Father. [He was, from his very Childhood, of a warlike, enterprising Disposition: which his Father observing with Jealousy, he was soon excluded from all civil and military Employ. Reduc'd thus to a State of Idleness, his active Genius would not suffer him to lye still: he accordingly gave into all the Excesses, which a Prince of Spirit and Vivacity, corrupted by a Set of young Courtiers and Flatterers, can be suppos'd to allow himself in. His Court was the Receptacle of Libertines, Buffoons and Parasites. And yet, amid all his Extravagances, some Rays of Generosity, Virtue, and Magnanimity, would discover themselves on Occasion. A particular Instance of his Moderation, gave Hopes to the People, that he would, one Day, prove a beneficent King. A favorite Servant of his being, in the Year 1412, arraign'd for Felony, before *William Gascoigne*, the Lord Chief Justice; Prince *Henry*, in Hope of over-awing the Judge by his Presence, sat by, during the Tryal. But his Presence not hindering the Condemnation of the Criminal, the Prince was so enrag'd, that he gave the Judge a Box on the Ear. The magnanimous Chief Justice immediately order'd him to be arrested on the Spot, and committed Prisoner to the King's Bench. The Prince, conscious of his Rashness, and struck, no Doubt, with the Impartiality and Intrepidity of the Judge, suffer'd himself to be led away to Prison, like a private Person, without offering the least Resistance. He is said to have carry'd his Frolicks so far, as, among other Pranks, to disguise himself, and lye in wait for the Re-

G g

ceivers

ceivers of his Father's Revenues, and, in the Person of an Highwayman, to set upon and rob 'em. In such Rencontres, he sometimes happen'd to be soundly beat: but always rewarded such of his Father's Officers, as made the stoutest Resistance. In these wild Sallys, the famous Sir *John Fastolff* (corruptly call'd *Falstaff*) was usually one.]

Upon his Accession, he dismisses all his former riotous Companions; chuses a Council, compos'd of Persons most eminent for Integrity and Ability; and gave indisputable Proofs of a total Reformation. This great Prince, on *October 25, 1415*, with an Army of less than 10,000 Men, beat the *French Army*, consisting of 150,000. This memorable Battle was fought in *Artois*, near the Castle of *Azincourt*; from which the Battle itself has taken it's Name. In short, within the Course of four or five Years, *Henry* made himself Master of almost all *France*. At length, he dy'd of a Flux (others say, of an acute Fever, attended with a Dysentery: and *Peter Bassett*, who was his Chamberlain, that he dy'd of a Pleurisy,) at *Vincennes*, near *Paris*, *August 31, 1422*, aged thirty-four, after a short, but most glorious Reign of between nine and ten Years. He was a Prince, who rais'd the *English* Name, and his own, to the highest Pitch of Glory. He possess'd every Qualification, both of Body and Mind, requisite to form the best, the greatest, and most amiable of Men. His Severity to the Lollards, in the Beginning of his Reign; and particularly his suffering that great and good Man, Sir *John Oldcastle*, Baron of *Cobham*, to fall a Sacrifice to the Bigotry and Cruelty of *Thomas Arundel*, Archbishop of *Canterbury*; was the greatest, perhaps the only real, Blot in his Reign. His Body was brought into *England*, and bury'd at *Westminster*. His Queen (*Catherine* of *France*, whom he marry'd in 1419) caus'd a Statue, of Silver gilt, as large as the Life, and extremely like him, to be laid on his Tomb: but, about the latter End of *Henry VIII.* the Head being of massy Silver,

Silver, was broken off and carry'd away, together with the Plates of Silver, that cover'd his Trunk, which now remains alone, and is Heart of Oak. By his Queen, he left only one Son, an Infant; who succeeded him, by the Name of

36. (15.) HENRY VI. (A. D. 1422—1461.)

This mean and unfortunate Prince was but nine Months old, when his Father dy'd. *John*, Duke of *Bedford*; and *Humphrey*, Duke of *Gloucester*, (Sons to *Henry IV.* Brothers of the late, and Uncles of the reigning King) are made the chief Managers of Affairs, the first in *France*, the latter in *England*. They conducted their Administrations with the greatest Fidelity to their Nephew, and with a Prudence and Vigor, which prov'd 'em to be Persons of the most eminent Abilitys. The *English* Affairs went on well in *France*, 'till the Year 1429, when *Joan of Arc* (a Village in *Lorraine*, where she was born) was rais'd up by Providence to turn the Balance of Success in Favor of the *French*. [This extraordinary young Woman (commonly call'd, *the Maid of Orleans*, from her being present, when the *English* were forc'd to raise the Siege of that City) was afterwards taken Prisoner by the Duke of *Burgundy*, at the Siege of *Compiègne*, and deliver'd up to the Duke of *Bedford*, who had her try'd and burnt for a Witch at *Roan*, where she was executed, May 30, 1431.] Notwithstanding a long Train of Losses and Misfortunes on our Side, *Henry*, being about nine Years old, goes over, and is crown'd King of *France*, at *Paris*, in 1430.

A. D. 1444, *Henry* marrys *Margaret* of *Anjou*: who, instantly perceiving the Weakness of his Genius, so manag'd, as to rule him absolutely, from the very Day of her Arrival. A. D. 1447, was remarkable for the Murder of that noble, heroic, and amiable Prince, *Humphrey*, Duke of *Gloucester*; whom *Margaret* could never forgive, because he oppos'd her Marriage with the King his Nephew. She therefore join'd with *William de la Pole*,

Marquiss of *Suffolk*; *Henry Beaufort* (great Uncle to the King, and) Bishop of *Winchester*; and others of that Faction, to accomplish his Destruction. Being imprison'd, on some false Pretence, at *Edmonsbury*, where the Parliament was then sitting; he was found, the next Morning, dead in his Bed. This, and many other Acts of Violence, quite alienated the People from the Queen and her Ministry: who, at length, became so arbitrary and oppressive, that *Richard*, Duke of *York* (descended from *Lionel*, Duke of *Clarence*, Son of *Edward the Third*) began to cast a longing Eye on the Crown. With this view, he, at several different Times, raises Armys. Particularly, in 1455, he engages with *Henry*, at *St Alban's*: where *Henry* not only loses the Victory, but is likewise taken Prisoner by the Duke of *York*, by whom he is respectfully conducted to *London*: where the Parliament make the Duke Protector of *England*; the Sov'reignty being still vested in the King. A. D. 1460, the Queen and her Ministry form a Project of putting all the *Yorkists* to Death; on which the Duke of *York*, with other Lords, put themselves at the Head of 40,000 Men. Queen *Margaret*, who was assembling her Forces at *Coventry*, marches toward *London*, in order to give the *Yorkists* Battle. The Earl of *March* (presently after *Edward IV.*) Son of the Duke of *York*, together with two other Lords, is detach'd, at the Head of 25,000 Men, to meet her. The two Armys engage near *Northampton*; where *Margaret* is defeated, King *Henry* (who was in her Camp) taken Prisoner; and the enterprizing Queen is forc'd to fly into the North. But, in the Battle of *Wakefield*, soon after, *Margaret* is successfull, and the Duke of *York* slain: which his Son, *Edward*, Earl of *March*, hearing, loses neither his Courage nor his Hopes. Heading his Troops, he defeats the Earl of *Pembroke* (near *Mortimer's Cross*, in *Herefordshire*,) who had been sent against him by *Margaret*. The young Earl, marching immediately to *London*, *Margaret* retires to the North. On his Arrival in the City, he is receiv'd with open Arms and universal

versal Acclamations. *Henry* is depos'd, by the joint Consent of the People, and such of the Nobility, Magistracy, and Gentry, as were in Town; and the Earl of *March* mounts the Throne, by the Name of

37. (16.) E D W A R D IV. (VII)
(A. D. 1461—1483.)

[Thus ended, at present, the Reign of *Henry VI.* Incapacity for Public Affairs, and a stupid *Insensibility* of Misfortune, appear to have been his chief Characteristics. He was, however, remarkably moral; or rather, innocent: not so much from Principle, as for want of Sense, Spirit, and Activity, to be otherwise. After his Marriage, Queen *Margaret* (a Woman of unbounded Haughtiness, and insatiably fond of Power) was the governing Person: and by endeavouring to render the King (or, rather, herself, who, with her corrupt set of Favorites, did ev'ry Thing) absolute Master of the Lives and Propertys of his Subjects, occasion'd her own, her Husband's and her Son's Ruin; together with the Ruin of the whole House of *Lancaster*. It may not be amiss, to observe, in this Place, that *Henry* was, by the Earl of *Warwick's* Faction, releas'd from the Tower, on *October 25, 1470*, and restor'd to the Throne: on which King *Edward* (who was forc'd to take Shelter in the Dominions of his Brother-in-Law, the Duke of *Burgundy*) was, by the Parliament which was call'd soon after, declar'd a Traytor; his paternal Estates confiscated; and the Statutes of his Reign annull'd. But, on the fourteenth of *March* following, *Edward* lands at *Ravenspur*, in *Yorkshire*; and, getting together some Forces, march'd to *London*: which opening her Gates to him, he made his public Entry into the City, *April 17, 1471*. Mean while, *Henry*, who seem'd born for no other End than to be the Sport and Football of Fortune, was recommitted to the Tower, from whence, about six Months before, he had been taken to re-mount the Throne. *Henry* did not long survive this reverse of

Fortune, for *Edward* soon after, gaining the famous Battle of *Tewkesbury* (in which, Queen *Margaret* was taken Prisoner, together with her Son Prince *Edward*, and her General, *Edmund Beaufort*, Duke of *Somerſet*,) the unfortunate *Henry* was diſpatch'd in his Confinement: ſome ſay, by the Hands of *Richard*, Duke of *Glouceſter* (afterwards, *Richard* the Third,) the Brother of King *Edward*. As to Queen *Margaret*, ſhe was, upon the loſs of that Battle, ſhut up in the Tower of *London*; where ſhe remain'd a Priſoner, 'till A. D. 1475, when ſhe was ranſom'd by her Father (*Renè*, of *Anjou*, King of *Sicily*) for 50,000 Crowns. As to her Son, the heroic Prince *Edward*, who was eighteen Years of Age, he was ſoon diſpatch'd in cold Blood; and the Duke of *Somerſet* quickly loſt his Head on the Scaffold.]

King *Edward* was chiefly indebted, for his Advancement, to *Richard Neville*, Earl of *Warwick*. And thro' his incurring the Reſentment of this Earl, he had, two or three Years after, almoſt loſt forever the Crown he had gain'd by his Means. The Affair was This. In 1465, *Edward* ſends the Earl of *Warwick* on Embaſſy to the French King, *Lewis XI*. The Earl's Buſineſs was to demand *Bona* of *Savoy*, in marriage, for his Maſter. *Lewis* conſents, and *Warwick* is not a little pleas'd with the Succeſs of his Negotiation. But while this Affair was tranſacting in *France*, *Edward* falls in Love at home, with *Elizabeth Woodville*, whom he ſaw by Accident in *Northamptonſhire*. This young Lady was a Widow, (but in the full Bloom of Beauty) having been marry'd to Sir *John Grey*, of *Groby*. She was Daughter to *Jaquelina* of *Luxemburg*, Dutcheſs of *Bedford* (Relict of the famous *John*, Duke of *Bedford*, Son of *Henry IV*. and Regent of *France*, in the Reign of his Nephew, *Henry VI*.) who had marry'd Sir *Richard Woodville*. In ſhort, the King marrys her, without ſending to conſult with the Earl of *Warwick*: who, upon his Return, was ſo incens'd at his being thus mock'd, that he never forgave *Edward* afterwards;

wards; of which he convinc'd him, by actually dethroning him in the Year 1470, as we have heard above: but, on *Edward's* Recovery of the Crown, the Earl of *Warwick* was slain in the Battle of *Barnet*, which was fought on *Easter Sunday, April 14, 1471.* The Battle of *Tewkesbury*, fought on the third or fourth of *May* following, was decisive, and settled *Edward* firm on the Throne for Life. A. D. 1475, *Edward* has a Conference with *Lewis XI.* of *France*, on *Pequigny Bridge*, near *Amiens*, with a Grate between 'em. In 1478, *George*, Duke of *Clarence*, King *Edward's* Brother, fell a Sacrifice to the Jealousy and Resentment of the Queen, of his other Brother the Duke of *Gloucester*, and of the King himself. Being, in a lame, underhand Manner, condemn'd for Treason; all the Favor Duke *George* could obtain of the King his Brother, was, the Liberty of chusing what kind of Death he pleas'd: on which, to avoid appearing on a Scaffold, he desires to be drown'd in a Butt of *Malmsey Wine*: which was done. *Edward* dy'd the ninth of *April, 1483.* *Æt.* 42, *Regni.* 22. some say he dy'd of an Ague; others, of a Surfeit; and some, that he was poyson'd by his Brother, *Richard*, Duke of *Gloucester*. He was, perhaps, the handsomest Man in all *Europe*: valiant, affable, and naturally generous. But then he was certainly cruel on some Occasions; witness, in particular, the Deaths of *Henry* the Sixth's Son, Prince *Edward*; King *Henry* the Sixth himself; and his own Brother, the Duke of *Clarence*. He was, at all Times, lustfull and incontinent; and could be perfidious upon Occasion, when he had any Turn to serve by it. His Queen, *Elizabeth Woodville*, brought him three Sons and eight Daughters. One of his Sons dy'd an Infant; the other two, were murder'd, as we shall soon see. The Princess *Elizabeth*, his eldest Daughter, was, in Process of Time, marry'd to *Henry VII.* *Edward* was succeeded by his eldest Son

38. (17.) EDWARD V. (VIII.) (A. D. 1483.)

This unfortunate young Prince was between twelve and thirteen Years old, at the Time of his Accession. His Reign (improperly so call'd,) or rather his Life, ended within three Months after. He was at *Ludlow*, in *Shropshire*, when the King his Father dy'd : his Uncle *Richard* Manages so, that the Queen Dowager disbands her Troops : presently after, he seizes on the young King at *Stony-Stratford*. The Queen Mother, perceiving what these Steps tended to, takes Sanctuary, by Night, in *Westminster* Abbey; carrying with her the Duke of *York*, her younger Son, aged nine Years; and others of her Family. The Duke of *Gloucester* conducts the King, in a very respectfull Manner, to *London* : where, calling a grand Council, he gets himself declar'd Protector. Having made such Alterations at Court, as he thought necessary in order to his Design; he moves, in Council, to have the King's Brother, *Richard*, Duke of *York*, taken out of his Mother's Hands. The Cardinal Archbishop of *Canterbury*, *Thomas Bouchier*, is accordingly sent to the Queen at *Westminster* : who, after much Dispute, and with a Shower of Tears, delivers him up to the Prelate; who (little suspecting what the Protector had in view) deliver'd him to the Duke of *Gloucester*. This designing Prince now pretended to carry on the Preparations for the King's Coronation: and, at once to amuse the People and favor his own Plot, he removes his two Nephews, from the Bishop of *London*'s House, to the Tower (from whence the Corronation-Procession generally us'd to begin). And now the Villain communicates his Intentions to *Henry Stafford*, Duke of *Buckingham*. This Nobleman, upon a Promise of certain Lands belonging to the Earldom of *Hereford* (which he had claim'd during the late Reign, but without Success,) readily came into *Gloucester*'s Designs. Their Emissarys next endeavor to scatter Reports against the Legitimacy of *Edward* the Fourth
and

and his Children. Soon after, they hire one Dr *Shaw*, a venal Priest, but famous Preacher; who, in a Sermon at *Paul's Cross*, defam'd the late King and his Posterity, and extoll'd *Gloucester* to the Skies. But this having no Effect on the People, the Duke of *Buckingham* harangues the Citizens at Guildhall; pressing 'em to petition *Gloucester* to accept the Crown. The People were shock'd, and kept a profound Silence. *Buckingham* then orders the Recorder to address 'em: after which, some of the Mob, and others, hir'd beforehand, cry'd out, Long live King *Richard*! next Day *Buckingham*, with the Lord Mayor and others, waited on the Protector, at his House in *Thames-street*, and offer'd him the Crown: which, after a long Scene of Affectation and Artifice, he accepted; and was, on *June 22, 1483*, proclaim'd by the Name of

39. (18.) RICHARD III. (A. D. 1483—1485.)

Presently after his barefac'd Usurpation of the Crown, *Richard* resolves on the Deaths of his Nephews, King *Edward* and the Duke of *York*. In order to accomplish his bloody Design with the less Odium to himself, he takes a Journey to *Gloucester*; from whence he sent an express Command to *Brackenbury*, Governor of the Tower, to murder the two Princes. The Governor excusing himself, *Richard* sends him an Order in writing, requiring him to deliver, to *James Tyrrell*, the Bearer, the Keys and Government of the Tower, for one Night. *Brackenbury* obey'd; and *Tyrrell* brought in his Agents (whose Names were, *Miles Forest*, and *John Dighton*) to execute the King's Will. That very Night, the two Princes were smother'd in their Bed, and then bury'd under a little Stair Case. At least, this is what *Tyrrell* himself afterwards confess'd, who was executed in the Reign of *Henry* the Seventh. The Bones of the Royal Brothers were suppos'd to have been found, in the Reign of King *Charles* the Second, A. D. 1674; who, upon the Presumption, had them put into a marble Urn, and interr'd
in

in *Westminster Abbey*. *Richard* was hardly warm on the Throne, when the Duke of *Buckingham* claim'd the Lands of *Hereford*, pursuant to Promise. But *Richard* had chang'd his Mind, and refus'd to keep his Word. Some say that is a Mistake; and that *Richard* gave him the Lands agreed upon. However, 'tis certain that *Buckingham*, someway or other disgusted with *Richard*, retir'd in Discontent to his Castle at *Brecknock*: where *Morton*, Bishop of *Ely*, was confin'd by *Richard*. Here the Duke and the Bishop consult how they may dethrone the King. *Henry*, Earl of *Richmond*, (soon after, *Henry VII.*) was the Person on whom they fix'd for the Crown. [This Prince, with his Uncle *Jasper Tudor*, Earl of *Pembroke*, had embark'd for *France*, A. D. 1471, soon after the Battle of *Tewkesbury*; but, being driven on the Coast of *Bretagne*, they were detain'd by the Duke of that County; who assign'd 'em the Town of *Vannes* for their Habitation, with an honorable Allowance: but tho' they were treated in a ceremonious Manner, they were kept against their Wills, and very narrowly watch'd.] The Earl of *Richmond*'s Mother, *Margaret*, Countess of *Richmond*, (only Daughter of *John Beaufort*, Duke of *Somerset*; Grandson of *John of Gaunt*, Duke of *Lancaster*, fourth Son of *Edward III.*) was inform'd of the Plot, by one *Reginard Bray*, whom the Duke of *Buckingham* and Bishop of *Ely* had sent to acquaint her with it. She was told, at the same Time, that, in order to bring Matters to bear, the Earl her Son must marry the Princess *Elizabeth*, Daughter of *Edward IV.* and desir'd her (the Countess) to apply to the Queen Mother for her Consent: she did so, and obtain'd it. The Countess then sent to her Son (still in *Bretagne*;) who, imparting the affair to the Duke of *Bretagne*, was enabled, by his Assistance, to appear on the Coast of *England*: but, meeting with a Storm, was oblig'd to put back. Mean while, *Richard* calls a Parliament, by which the Earl of *Richmond* is attainted: and it being discover'd, that the Earl's Marriage with the Princess *Elizabeth*, was the

Basis

Basis of the Plot, *Richard* contrives to make away with his Queen (*Ann Neville*, Daughter of *Richard Neville*, Earl of *Warwick*) in order to marry his Niece, the Princess *Elizabeth*, himself: in which, however, he did not succeed. The Bishop of *Ely* having made his Escape from the Castle of *Brecknock*, flies into *Flanders*: the Duke of *Buckingham* is betray'd into *Richard's* Hand's, and beheaded at *Shrewsbury*.—The Earl of *Richmond*, on his Return to *Bretagne*, finding it unsafe for him to stay there, escapes into *France*, and puts himself under the Protection of *Charles VIII.* who resolves to assist him. August 6, 1485, the Earl lands at *Milford Haven*. From thence advancing to *Shrewsbury* and *Litchfield* (his Army continually increasing all the Way,) he goes to *Bosworth*, in *Leicestershire*, where the two Competitors met, each at the Head of his Army. Victory declares for the Earl. *Richard*, seeing the Day lost, rush'd, in Despair, among the thickest of the Enemy: and fell, cover'd with Wounds: having enjoy'd the Crown, but two Years and two Months, which he had gain'd by so many ill Actions. This Battle was fought August 22, 1485. *Richard's* Body being found among the slain, stark naked, cover'd with Blood and Dirt, was, in that Condition, thrown cross an Horse, with his Head hanging on one Side, and his Legs on the other, and so carry'd to *Leicester*: where, after being two Days expos'd to public View, it was, without Ceremony, interr'd in *St Mary's* Church. The Stone Coffin, in which his Corps lay, was made a drinking Trough for Horses, at the *White Horse Inn*, in *Leicester*. He was aged about three or four and thirty Years. With him ended the Race of *Plantagenet* in *England*.

40. (19.) HENRY VII. (A. D. 1485—1509.)

Earl *Henry*, having gain'd the Battle of *Bosworth*, caus'd *Te Deum* to be sung on the Spot; all the Troops falling on their Knees, to bless God for the Victory. Presently after, he is proclaim'd King by his Army. [It may

may now be proper to trace the Pedigree of this Prince, *Catherine of France*, Widow of *Henry V.* marry'd *Owen Tudor*, a *Welsh* Gentleman, of mean Descent, but the handsomest Man of the Age. By him, she had three Sons; *Edmund*, *Jasper*, and *Owen*. *Edmund* was created Earl of *Richmond*, by his Half-Brother *Henry VI.* who gave him to Wife, *Margaret*, only Daughter of *John Beaufort*, Duke of *Somerset* (Grandson to *John of Gaunt*, Duke of *Lancaster*, fourth Son of *Edward the Third*). From this Marriage, of *Edmund* with *Margaret*, sprung *Henry VII.* who was, consequently, Grandson to *Henry the Fifth's* Widow, by his Father's Side; and, by his Mother's, the fifth from *Edward III.*] With Regard to *Henry's* Accession, or rather Military Election, there is one Particular deserves to be consider'd. Either the next Heir, of the *York* Line, ought to have succeeded; or the next Heir, of the *Lancastrian*. If of the former, then *Elizabeth*, eldest Daughter of *Edward the Fourth*, should have succeeded, in her own Right, immediately on the Death of *Richard the Third*, and Earl *Henry* should have actually marry'd her, previous to his assuming the Title of King: or, if the *Lancastrian* House ought to have succeeded; there was one before *Henry*: I mean his Mother, *Margaret*, Countess Dowager of *Richmond*, who was still living*. So that, either Way, by *Henry's* ascending the Throne when he did, the Line of regular Succession was broke. Such a Cobweb, such a Shadow, is what some pompously call "Indefeasible hereditary Right!"

Marching up to *London*, he is well receiv'd in that City. There he institutes the *Yeomen of the Guard*. He is crown'd, *October 30*, previous to the sitting of Parliament, which did not meet 'till *November 7*. And *January 18*, 1486, he is marry'd to the Princess *Elizabeth*; to whom his Detestation of the House of *York*, made him a very indifferent, not to say, bad Husband. That same Year, he confines his Mother-in-law, the Queen Dowager, *Edward*

* She did not dye 'till the first of *Henry VIII.*

ward the Fourth's Widow, in the Monastery of *Bermondsey*, *Southwark*; where she continu'd, depriv'd both of Liberty and Estates, 'till her Death, which happen'd, not 'till the Year . . . She was bury'd at *Windsor*, by the Side of her Royal Husband, *Edward IV.* Scarce was *Henry* warm on the Throne, than he was disturb'd by *Lambert Simnel*, a Baker's Son, who, (thro' the Contrivances of one *Richard Simon*, an *Oxford* Priest) past with many for *Richard Duke of York*, Son of *Edward the Fourth*, who had been murder'd by *Richard the Third*. *Simnel* was, at this Time, about fifteen Years old. Passing into *Ireland*, he is proclaim'd and actually crown'd at *Dublin*. Returning, some Time after to *England*, with an Army compos'd of *Irish* and *Germans*, and headed by the Earls of *Lincoln* and *Kildare*; his Troops give Battle to *Henry*, June 6, 1487, at *Stoke*, in *Nottinghamshire*. Victory declares for *Henry*: the Earl of *Lincoln* is slain; and *Simnel* himself, being taken Prisoner, is made a Turnspit in the Kitchen of the Monarch he sought to dethrone. In the Year 1493, *Margaret*, Dutches of *Burgundy*, (Daughter of *Richard*, Duke of *York*, [who was slain in 1460, at the Battle of *Wakefield*,] and Sister of *Edward IV.*) in hopes of dispossessing *Henry*, and restoring her own House of *York* to the Crown; sat up one *Perkin Warbeck*, to personate her Nephew, *Richard Duke of York*, whom *Richard the Third*, her Brother, had murder'd in the Tower. [This *Perkin Warbeck*, was Son to *John Osbeck*, a converted Jew, of *Tournay*, who had long liv'd in *London*. King *Edward IV.* being acquainted with this Jew, stood Godfather to one of his Children; to whom he gave the Name of *Peter*; from whence was form'd the Diminutive, *Peterkin*, or *Perkin*. The Boy was so handsome, and endow'd with Qualitys so far above his Birth, that many suspected him to be the illegitimate Child of *Edward*: and, indeed, 'tis something extraordinary, that that Prince should stand Godfather to one of so mean Parentage.] The young Impostor acted his Part so well, that, for at least five Years together,

together, he gave *Henry* infinite Alarm and Uneasiness; and, more than once, made him shake in his Throne. At length, being forc'd to surrender, he was hang'd, *November 23, 1499*; after having been acknowledg'd for lawfull King in *Ireland, France, Flanders, England* and *Scotland*.

In the Beginning of 1502, *Henry's* Daughter, the Princess *Margaret*, is marry'd to *James IV.* of *Scotland*: from which Marriage sprung, in Process of Time, *James* the First of *England*.

Toward the latter End of his Reign, *Henry* gave full Range to his Avarice; and, without Regard to Equity, Justice, or common Humanity, plunder'd his Subjects, to fill his Coffers. His two chief Tools for this Purpose, were Sir *Richard Empson*, and *Edmund Dudley*. [But these two infamous Oppressors of their Country paid dear for their Activity, in the following Reign; being, Both, beheaded, on Tower-Hill, *August 17, 1510.*]

After a Reign of near twenty four Years, *Henry* dy'd at *Richmond, April 22, 1509, Æt. 52.* By his Queen, *Elizabeth*, (Daughter of *Edward IV.* and *Elizabeth Woodville*) he had four Sons, and four Daughters. Prince *Arthur*, the eldest, dy'd, A. D. 1502, at *Ludlow Castle* (where he was sent to keep Residence as Prince of *Wales*,) *Æt. 17*, and was bury'd at *Worcester*. *Henry*, his second Son, succeeded him. *Edmund* and *Edward* dy'd in their Childhood; as did two of his Daughters, *Elizabeth* and *Catherine*: *Margaret* (as has been observ'd) marry'd *James* the Fourth, of *Scotland*; and *Mary* marry'd first *Lewis* the Twelfth of *France*; and after his Death *Charles Brandon*, Duke of *Suffolk*, reckon'd the handsomest Man of the Age.

As to the character of *Henry*, it is very far from an amiable one. His two grand Objects, were, to preserve the Crown he had acquir'd, and to heap up Money. In Enmity he was implacable; and his Avarice was insatiable. His Temper was gloomy, morose, haughty, and suspicious.

ous. His inextinguishable Abhorrence of the House of *York*, together with his Affectation of Despotism on all Occasions, and his rapacious Covetousness, which knew no Bounds either of Justice or Mercy; are indelible Stains on his Memory. If he was, in many Respects moral; it seems to have been more owing to the Phlegm of his Constitution, than to Principle. That he was extremely politic, is certain: but this was not so much the Effect of Genius, as of Distrust; which made him forever uneasy, and forever on his Guard. He lyes in his own Chapel at *Westminster*.

He rebuilt the Palace of *Shene*, near *London*, after it had been burnt down; and gave it the Name of *Richmond* (from his having been Earl of *Richmond*,) which it still bears.

41. (20.) HENRY VIII. (A. D. 1509—1547.)

Succeeded his Father, at the Age of eighteen Years, wanting two Months and six Days. He had the Advantage of a very learned Education, for a Prince; and was also a distinguish'd Master of the heroic Exercises then in use. The Year he came to the Crown, he marry'd his Brother *Arthur's* Widow, *Catherine of Arragon*; pursuant to his late Father's Intention and Desire. The principal Events of this Reign were,

1. The Rise, Prosperity, and Fall of *Thomas Wolsey*; who, from being no more than a Butcher's Son at *Ipswich*, where he was born in 1471, was advanc'd to the highest Honors, both secular and ecclesiastical. He commenc'd A. B. at *Oxon*, at the Age of fourteen; was soon after elected Fellow of *Magdalen*, and A. D. 1500, presented, by the Marquis of *Dorset*, to the Rectory of *Lymington*, in *Somersetshire*: where he had not long resided, before he was set in the Stocks for Drunkenness, and raising a Riot at a Fair in the Neighbourhood. Being made Chaplain to *Henry VII.* in 1506, he insinuated himself into the Favor of *Richard Fox*, Bishop of *Winton*; by whose Recommendation he was sent Ambassador from that King to the Emperor

peror *Maximilian*, and, upon his Return, made Dean of *Lincoln*. Upon the Accession of *Henry VIII.* Bishop *Fox* introduc'd him to the new King, who, for many Years together, thought he could never give him sufficient Marks of his Regard. In 1513, he became Prime Minister; in 1514, Bishop of *Lincoln*; Administrator of the See of *Tournay* in *Flanders*; and Archbishop of *York*; in 1515, he receiv'd a Cardinal's Hat; was made Lord Chancellor; Administrator of the Bishopricks of *Bath*, *Worcester*, and *Hereford*; together with the Addition of several Prebendarys, to increase his Revenues.

F I N I S

*This Day is Published, Price Six Shillings
in Boards,*

Horæ Solitariae;

O R,

E S S A Y S

UPON SOME REMARKABLE

NAMES AND TITLES

OF THE

H O L Y S P I R I T,

OCCURRING IN

The OLD and NEW TESTAMENTS, and declarative of his essential
DIVINITY and gracious OFFICES in the Salvation of Man :

TO WHICH IS ANNEXED

A brief ACCOUNT of the HERESIES,

Relative to the Doctrine of the HOLY SPIRIT,
Which have been published since the Christian Æra.

WHOSOEVER *speaketh against the* HOLY GHOST * * *

* * * * *  Matth. xii. 32.

V O L. II.

L O N D O N

Printed and Sold by J. MATHEWS in the Strand; C. DILLY in
the Poultry; J. BUCKLAND in Pater Noster Row. 1784.

BOOKS of Evangelical Divinity, printed for and Sold by J. MATHEWS.

1. **A** Key to open Scripture Metaphors, in four Books by Mr. Benjamin Keach ; recommended by several eminent Divines of the present Day; price 1l. 11s. 6d. in Boards, or 1l. 16s. neatly bound. N. B. The above Work may be had in 63 weekly Numbers.
2. The self-interpreting Bible, with explanatory Contents, parallel Scriptures, large Notes, and practical Observations, by John Brown, Minister of the Gospel, at Haddington, in 2 v. 4to. fine Paper, price bound in Calf 1l. 16s. in 1 v. 1l. 12s. and on a coarser Paper in 2 v. bound 1l. 10s. and in 1 v. 1l. 7s.
3. The Dictionary of the Bible, by John Brown, in 2 v. price bound 14s.
4. A brief Concordance to the Holy Scriptures of the Old and New Testament, by John Brown, price bound 2s. 6d.
5. A brief View of the Figures and Explication of the Metaphors contained in the Scriptures, by John Brown, price bound 3s.
6. The Christian Journal, by John Brown, price bound 3s.
7. The Christian, the Student, and Pastor, exemplified in the Lives of several eminent Divines, by John Brown, price bound 2s. 6d.
8. A Compendious View of natural and revealed Religion, in 7 Books, interspersed with serious Addresses to the Consciences of the Readers, in 1 v. large 8vo by John Brown, price in boards, 5s.
9. Two short Catechisms, mutually connected, by John Brown, price 3d.
- 10 Fifty-two Sermons, by Sam. Walker, of Truro, in 2 v. price in Boards 10s. or 12s. bound.
11. A Discourse on God's Sovereignty, by Elisha Coles, price bound 2s. 6d.
12. A Sketch of the distinguishing Graces of the Christian Character, by Philip Gurdon, A. M. price sewed 2s. 6d.
13. Shrubsole's Christian Memoirs, sewed 3s. 6d.
14. Horæ Solitariae, or Essays on the Titles of Jesus Christ, price in Boards 5s.
15. Horæ Solitariae, or Essays upon some remarkable Names and Titles of the Holy Spirit, price in boards 6s.
16. Beart's Vindication of the Eternal Law and Everlasting Gospel. The 3d. Edit. with a Preface and Notes, by C. Decoetlogon, price sewed 2s. 6d. or bound 3s.
17. Brooks's Mute Christian under the smarting Rod, price sewed 2s. bound 2s. 6d.
18. Brooks on Assurance, price sewed 1s. 6d. bound 2s.
19. Murrey's Closet Devotions, bound 2s. 6d.
20. Boston's View of the Covenants of Works and Grace, in 1 v. bound 4s.
21. Boston's Crook in the Lot, bound 1s.
22. Some Account of the State of Religion in London, in four Letters to a Friend in the Country, price 1s. 6d.

22. ATreatise

23. A Treatise of the Extent of the Death of Christ, by Dr. Owen, with a Preface, by C. Decoetlogon, M. A. price 1s.
24. Self disclaimed, or Christ exalted, a Sermon by David Bostwick, price 6d.
25. A Vindication of the Rights of Infants to the Ordinance of Baptism, by David Bostwick, A. M. price 4d.
26. A Short and candid Address to the Baptist, price 6d.
27. A Lash at Enthusiasm, price 6d.
28. A Present for your Neighbour, by R. Hill, Esq; price 3d. or 20s. per Hundred.
29. Jesus Triumphant in the Conversion and Death of Anna Catharine Merks, executed at Rotterdam in Holland, with a brief Account of her Life, price 9d.
30. A Choice Drop of Honey from the Rock of Christ, price 3d. or 1l. 1s. per Hundred.
31. Eight Sermons, four of them on the Divinity of Christ, by the late Rev. James Hervy, price sewed 1s. 6d.
32. The Way to be Happy in a Miserable World, price 2d. or 14s. per Hundred.
33. The Christian Dignity, or the humblest Believer the greatest Man, price 3d. or 1l. 1s. per Hundred.
34. A Christmas Box for the Heart, price 2d. or 14s. per Hundred.
35. The good old Way or the Religion of our Forefathers, as Expressed in the Articles, Liturgy and Homilies of the Church of England by G. Burder, price 1d. or 7s. per Hundred.
36. A brief Account of the Lord's gracious Dealings with Mrs. A——W——, who departed this Life in Exchange for a better, on Sept. 20, 1777, in the 26th Year of her Age, price 2d.
37. A Serious Address to the truly Religious of all Denominations, upon the Temper and Conduct of Professors, in Times of Public Disturbance, price 3d. or 1l. 1s. per Hundred.
38. The Conversion and religious Experience of the Rev. Jonathan Edwards, of New-England, price 2d. or 14s. per Hundred.
39. A Companion for the Christian in his Field and Garden, price bound 2s. sewed 1s. 6d.
40. A Memoir of some principal Circumstances in the Life and Death of Augustus Toplady, B. A. to which is added, the Dying Believer's Address to his Soul, and his own last Will and Testament: The third Edition, price 6d.
41. An Elegiac Poem, in Blank Verse, on the Death of the Rev. A. M. Toplady, A. B. By John Fellows, price 6d.
42. An Elegy on the Death of the Rev. Mr. A. M. Toplady, A. B. By T. W. price 6d.
43. The Spiritual Merchant described, and the gain of true Godliness proved: A Sermon by Samuel Medley, price 6d.
44. A Warning to English Protestants, on Occasion of the present more than ordinary Growth of Popery: containing many valuable Particulars, and adorned with a Frontispiece, representing the burning of Katharine Cawches and her two daughters, price 6d.

45. Prayers and Offices of Devotion for Families and for particular Persons upon most Occasions, by Benjamin Jenks, price bound 3s.

46. Divine Breathings, or a pious Soul thirsting after Christ, in a Hundred pathological Meditations, a new Edit. large print, price 1s.

47. The Portraiture of the Christian Penitent, attempted in a course of Sermons upon the LI Psalm, by the Rev. C. Decoetlogon, 2 vols. price sewed 6s. or bound 8s.

✚ Several Single Sermons to be had by the same Author.

The following seventeen Pieces were written by the Reverend Augustus Toplady, B. A.

1. THE Church of England vindicated from the Charge of Arminianism, 1s 6d.

2. The Doctrine of Absolute Predestination stated and asserted, price 2s.

3. A Letter to Mr. J. Wesley, price 6d.

4. A Caveat against unsound Doctrines, a Sermon, price 9d.

5. Jesus seen of Angels; and God's Mindfulness of Man. Three Sermons, price 1s. 6d.

6. Free Thoughts on the Application to Parliament for the Abolition of Ecclesiastical Subscriptions, price 6d.

7. More Work for J. Wesley, price 1s. 6d.

8. Clerical Subscription no Grievance, a Sermon, price 6d.

9. Historic Proof, 2 v. 8vo. in boards, price 10s.

10. Free-will and Merit fairly examined, price 6d.

11. Good News from Heaven, price 6d.

12. The Scheme of Christian and Philosophical Necessity, price in boards 3s.

13. Joy in Heaven, and the Creed of Devils, two Sermons, 1s.

14. Moral and Political Moderation, a Fast Sermon, price 6d.

15. Collection of Hymns for Public and Private Worship, 1776, price bound 3s.

16. A Fifth Edition of his Dying Avowal, price 1d.

17. His Posthumous Works, containing, 1st. Excellent Passages selected from the Writings of Eminent Divines, &c. 2. Short Memorials of God's gracious Dealings with his Soul. 3. Collections of Letters. 4. A Short History of England, price in boards 5s.

* * Where may be had all Sorts of Books, of evangelical and experimental Divinity; Bibles and Common Prayers of all Kinds and Sizes: Likewise a great Variety of Hymn Books, by Mess. Whitefield, Madan, Toplady, Peckwell, and Newton, &c. in different neat and elegant Bindings; with Stationary Wares of all Sorts.

✚ Books neatly Bound—Money for Libraries, or Parcels of Books.

